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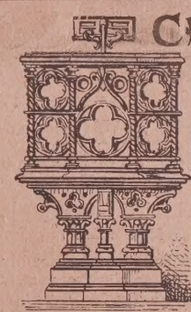

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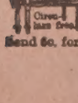

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IT has been arranged that the memorial to the late Archdeacon Norris should assume the form of the completion of the Bristol Bishopric Fund, a matter very dear to his heart. A large committee has been appointed.

IT is stated that the Bishop of Toronto has gone to Europe to personally invite the Archbishop of Canterbury to attend the Provincial Synod in Canada in the autumn, when the consolidation of the Church in British America will be discussed.

A HEARTY welcome is being accorded in England to the Rev. E. C. Gordon, a nephew of the late Bishop Hannington, who has labored heroically nine years in Uganda. The climate and trials have told deeply on a vigorous constitution, but he hopes that with rest and care he will be able to return this year.

IT is possible that the sermons of Cardinal Manning, preached while he was archdeacon in the Church of England, may be re-published, now that the author has passed away. Unlike Newman he strictly forbade the re-publication of his writings of former years, and in consequence the four volumes of his discourses have long been scarce and high-priced. Newman's estimate of Manning was that he was the greatest preacher of the Church of England.

THE Bishop of Durham makes it a rule to spend the whole of the income of his bishopric on Church and educational work. The late Bishop of Durham did the same. And there is good reason to believe that they are not alone among their brethren in this respect. It is well when money is in the hands of men who know how to use it, and have the heart to use it to the best advantage. To disparage such rich men as these is to wrong the cause of God and of His poor.

AS will be seen in another column, the venerable Bishop of Texas will retire for a time from the active duties of his office. It will be remembered that an assistant-bishop was elected last year, who declined. Since then, no attempt has been made to proceed to another election. The Bishop, bending under the weight of years and cares, will seek by retirement, for strength to enable him to go on with his work. We earnestly hope that his wishes and those of his diocese, will be realized.

MR. JOHN MITCHELL, chorister for about three-quarters of a century at St. George's chapel, Windsor Castle, was buried at Windsor recently. Commencing with the funeral of King George the Third, and terminating with the marriage of Prince and Princess Aribert of Anhalt, the veteran chorister had taken part in most of the royal christenings, marriages, and funerals at Windsor, during the above-mentioned period.

CANON INCE, Regius Professor of Divinity in the University of Oxford, has written a vigorous protest against the selecting for the proposed monument of Cardinal Newman, at Oxford, a site which is not more than one hundred yards from the place where Cranmer, Ridley, and Latimer were burnt by the Church of which Newman was a member. Canon Ince is not an Evangelical Churchman. The memorial has been subscribed for by Roman Catholics, High Churchmen, and Non-conformists. According to *The English Churchman* no evangelical names appeared on the list.

THE curate of a Norfolk parish, where the rector was non-resident, was in the reading-desk, when he was handed a note from the rector, who informed him that he wished to preach, but had forgotten his bands. These being as indispensable in those days as were banns in some cases to a marriage ceremony, the obliging curate untied his own bands, and when the rector had mounted the "three-decker" passed them to him. But, so the story goes—the string of the bands got into a knot and by one of those unaccountable coincidences that sometimes occur, the singers in the gallery struck up the anthem, "Loose the bands of thy neck, thou captive daughter of Zion;" and as they repeated the words over and over again, and one part echoed another, "loose the bands of thy neck—loose the bands—loose the bands," the hapless curate became more baffled in his hopeless endeavor to untie the knotted strings, and in his nervousness supposed the anthem to be directed at himself.

A MARYLAND correspondent in *The Church Eclectic*, thus concludes a letter on the Washington Church Congress: "To sum up in a few words: The marked features of the Congress seemed to be these, the clearer revelation of its party character, the obscure and thus the tacit condemnation of the great body of our bishops and clergy, its one-sided presentation of the thought of the Church, the vague and inconclusive nature of its discussions, and the studied silence of its leaders of former times. To those who look forward to an imminent contrast [contest?] with the Broad Church powers that be, the Washington Congress, taken as an index of their strength, need cause no overpowering alarm. It fell below the mark of previous years, and merited more than ever before, the name by which it ought hereafter to be called, namely, the Broad Church Congress."

Church Notes, of Boston, remarks upon the proposed cathedral in Washington:

> Were the contemplated structure to be but the cathedral church of the diocese of Maryland, the question would have but little interest in the other dioceses, but undoubtedly no such view of the situation will be taken. The cathedral of Washington should be the metropolitan church of the United States, and it should be designed with this ultimate result in view. In time, as the merits of the provincial system become better known, Washington will become the seat of the Primate of the American Church, and around the cathedral will gather the university, divinity school, convocation hall and offices that should be connected with the chief church in a great nation. It might not be wise or desirable to make now the District of Columbia a diocese by itself, the seat of the Primate or Archbishop of the American Church, but such a result must come in time as an administrative necessity, and the authorities who will have the construction of the cathedral in charge will undoubtedly have this destiny of their work in mind.

DR. LANGFORD, in *The Spirit of Missions*, says: "We have recently made the first shipment of carefully selected books for the Trinity Divinity school library in Tokyo. Of these $350 worth was purchased with money contributed in response to Bishop Hare's appeal, and $900 worth was contributed from their libraries by the Rev. J. W. Buckmaster, the Rev. F. W. Taylor, the Rev. W. L. Bostwick, the Rev. Prof. J. T. Huntington, the Rev. S. McQueen, the J. Owen Dorsey, the Rev. Prof. F. T. Russell, the Rev. Dr. W. G. Andrews, the Rev. P. G. Jenkins, Mr. Keble Dean of the General Theological Seminary, Miss Hunt of Connecticut, Mrs. Douglass, of Wareham, Mass., and by the Bishop White Parish Library Association. With two or three exceptions the books from the clergy were the result of the efforts inaugurated by the Rev. Mr. Bostwick, which were noticed in our last December number. Further contributions are solicited for the purchase of the many books not yet supplied, which appear on the list sent from Japan, through Bishop Hare."

THE Bishop of Derry, preaching to a crowded congregation in Londonderry cathedral, related an interesting incident in the life of the Duke of Clarence. In the March of last year the Prince attended at the enthronement of the Archbishop of York at considerable inconvenience to himself, surrendering some of those amusements which are delightful to young men of rank and fortune. His graceful and princely bearing, his exquisite deference to the age and genius and position of the great Archbishop Magee, were something wonderful to witness, and as he passed out of the room where he had been conversing with the Archbishop, the latter said in a softened voice these few words, which contained so high an eulogium, "What a gentleman he is!" Many princes had died young, but none he supposed had passed away with such a tragic homeliness, none with so many tears. Royalty was a thing to be cherished, because it was the best school of enthusiasm, the best school of national conviction, it was the best part of the moral education of a nation.

AT the meeting of the Board of Managers, Feb. 9th, the treasurer's report to the 1st inst., showed a total increase as compared with the corresponding months of last year, of $7,941.74, of which $5,402.25 was specifically contributed for the arrearage. The Rev. Dr. Henry Anstice, of Rochester, and Mr. Wm. W. Frazier, of Philadelphia, were elected to membership in the Board, to fill the vacancies caused by the resignations reported last month. The Board accepted a trust from Mrs. George Z. Gray, of $5,000, to be invested under the name of "The George Forrest Fund," the income to be used by the port chaplain for the benefit of immigrants landing in New York. The amount has since been paid in. Communications were received from two committees in Chicago, with regard to what is to be known as the "Religious Exhibit" at the Columbian Exhibition next year. The Rev. E. R. Bishop, as a member of the Church committee, had called at the mission rooms also with reference to the arrangements. One week is to be given to the Church, and the local committee are anxious that the progress of foreign missions shall be shown by the presence on that occasion of representatives of the several nations. From China, letters were received from the Rev. E. H. Thomson, president of the Standing Committee, and five others of the missionaries. The Rev. Mr. Sowerby has been granted permission to hire the house at I-chang, until now occupied by the British consulate, pending the payment of the indemnity and the rebuilding of the missionary premises. Had not this opportunity offered, he would have been obliged, upon his return to his station, to have occupied a house boat. The Rev. Mr. Ingle, upon the request of the Rev. Mr. Locke, and by his own wish, has been transferred to the station at Hankow. With reference to the Japan mission, letters were received from Bishop Hare, the Rev H. D. Page, president of the Standing Committee, and four others of the missionaries. The site for the Young Ladies' Seminary, in Bancho, Tokyo, has been purchased with the money contributed for the purpose by the Woman's Committee, of the diocese of New York, on Work for Foreign Missionaries. The Rev. Mr. Morris has entered upon duty in the Divinity School, and has accepted his former post as treasurer of the mission. The officers were directed to make arrangements for the departure of the Rev. Mr. Gring to his station at Kyoto, he having secured pledges for the amount required for his support for the first year. The committee on building the Church Missions House reported that the work of tearing down the old buildings upon the site, 279, 281, and 283 Fourth ave., has begun.

CHICAGO.

WM. E. McLAREN, D.D. D.C.L., Bishop.

The next meeting of the Deanery of Chicago is to be held at the new Grace House, on Shrove Tuesday morning. The essay will be read by the Rev. Floyd W. Tomkins, Jr.

The Southern Deanery held an interesting and profitable session at St. Matthias' church, Fairbury, on Feb. 9 and 10. Dean Phillips presided. The closing service, on Wednesday evening, was devoted to addresses on "The Position and Claims of the Anglo-American Church," delivered by the Rev. Messrs. Edwards, of Ottawa, Hammond, of Streator, and Dean Phillips.

CITY.—The congregation of the church of the Redeemer have insisted that their rector, the Rev. F. B. Dunham, should take a vacation for rest and restoration of health. Mr. and Mrs. Dunham have gone to Havana, Cuba, expecting to return for Easter. The Rev. Jos. W. Rushton will have charge of the parish in the absence of the rector. The Rev. Sidney T. Smythe will take a portion of the Sunday duty, assisted by Mr. Edgar M. Thompson, of the Western Theological Seminary. Although one of the youngest, the church of the Redeemer is one of the most flourishing parishes of the city, and is a favorable example of the extraordinary development that has characterized the Church life of Chicago during the last few years.

ROCKFORD.—Dean Peabody is visiting old friends, and brothers and sisters, in Florida, in search of health and strength, which his last attack of grip made necessary. The dean writes that he is improving slowly, and hopes to be home by the middle of March.

On Sunday last, the building formerly occupied by St. Clement's mission was used for the first time by the All Angels' mission to deaf mutes. The Rev. A. W. Mann officiated, assisted by the Rev. J. H. Cloud.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop

CITY.—The Roosevelt Hospital has received a legacy of $5,000 by the will of the late Maria L. Hotchkiss, for the endowment of a free bed, which will bear the name of the testator.

On the 5th Sunday after the Epiphany, the Rev. Wm. R. Huntington, D. D., preached a notable sermon in Grace church, referring to the relation of the Oxford movement to the enlargement of English religious influence throughout the world. He condemned the secession of Manning and others to Rome, and urged the importance of foreign missions as a factor in bringing about the unity and uplifting of the world, through the spiritual activity of the Anglican Church.

On Saturday, Feb. 6th, a new charity, to be called St. Chrysostom's Nursery, was formally incorporated. Its object is to maintain a temporary home for the children of parents who are unable to afford proper care, on account of illness or loss of work, and also for the children of mothers who are obliged to work out during the day hours. The nursery was begun over a year ago, and its first home was at 336 West 35th st. But it soon outgrew these quarters, and is now firmly established at 244 West 38th st. The treasurer's report for the year ending Dec., 1891, shows receipts of $517.78, and expenditures of $357.98, leaving a balance on hand, Jan. 1st, 1892, of $159.80. The nursery is supported entirely by voluntary offerings, and has an income at present of about $80 a month. It is an outgrowth of the work of St. Chrysostom's chapel, of Trinity parish. The officers are: The Rev. W. Everett Johnson, assistant minister of St. Chrysostom's chapel, president; Miss Alice May Elliot, vice-president; Miss Marie Louise Post, secretary; Mrs. Clara A. Conley, treasurer; Drs. W. L. Carr and P. T. Gibson, physicians; Mr. Hubert L. Satterlee, legal adviser. The trustees include the Rev. Thomas H. Sill, in charge of the chapel.

The new site for St. Luke's Hospital has been finally decided. On Thursday, Feb. 11th, a purchase was completed by the trustees of a block of ground directly opposite the site of the proposed cathedral of St. John the Divine, and bounded by 113th and 114th sts., Amsterdam ave., and Morningside Park. The ground covers 45 city lots, and is 584 by 120 feet in dimensions, or about one-half again as large as the old property of the hospital. The price paid was $500,000. This site is the finest in the city for the purposes contemplated. Its southern and eastern exposures, so important from medical considerations on account of sunlight, will remain forever unobstructed. The elevation is 120 feet above tide water, and on a ridge rising 175 ft. above the neighboring land, assuring fine ventilation at all times, and fresh air in the heated months of summer. The splendid bordering of the Morningside Park adds an attractive and desirable feature, which will be especially appreciated by the hospital staff, and by convalescents. Owing to the freedom from surrounding blocks of buildings, more of the ground can be occupied by hospital structures than at the old site, without diminishing the light or air. These structures will be begun as soon as proper plans can be prepared, the institution remaining in operation where it is until ready to remove. The trustees aim at a selection from the best models of modern hospitals, not only in this country, but in the various countries of Europe. In all probability not more than a section of the main edifice will be placed upon the plot at present, and this is expected to be of fine architectural appearance, and to involve a cost of about $750,000. The material and style will be in harmony with the cathedral. Close by is the Bloomingdale Asylum ground, which Columbia contemplates securing for its new buildings. The combination of the cathedral, the new and handsome St. Luke's, and the many buildings of the new Columbia—the great university that is growing up under Church auspices,—together with other institutions now likely to be placed in this region, will make an architectural effect of greater splendor than is probably to be found anywhere else in the United States. It will give the Church clearly the architectural predominance in the city, with the influence and prestige therein involved. The completion of the needed edifices on the hospital grounds, will, after the first one is built, proceed gradually as means are supplied. Separate buildings are required for the treatment of different diseases (especially of pulmonary cases), and for the scientific investigation of the causes of diseases. The old site, down town, is for sale, and is estimated to be worth about $2,500,000. The announcement of the purchase of the new site has awakened wide interest in the city.

The legal complications which have attended the attempt of St. Stephen's church to consolidate with the church of the Holy Trinity, Harlem, have reached a painful result. The clergy and vestries, and the bulk of the congregations of both parishes desired consolidation to take place. Everything was completed but the sealing of the legal documents, which were mutually agreed upon, and were drawn up ready for execution, when an officer of St. Stephen's church, who held the seal, but who objected to the union, refused to respect the action of his rector and vestry, and declined to execute them. Suits and counter-suits followed, as already reported from time to time in these columns. The project of union was based on the facts, that owing to changes in the city the congregation of St. Stephen's had dwindled away, while that of the church of the Holy Trinity had increased. St. Stephen's possessed a valuable property, while the church of the Holy Trinity was seriously handicapped by debt. Union would have resulted in removing a church from a site where it seemed no longer needed, and in establishing one strong parish, where need existed. The project had the approval of Bishop Potter. But litigation over it has proved disastrous to both parishes, and as a final stage, St. Stephen's has been compelled to mortgage its property to the extent of $35,000, to pay lawyers' fees, including those of the lawyers who have succeeded in defeating the wishes of the rector and corporation to remove. It is reported that the various law suits have been given up, and all hope of union abandoned. Meanwhile, since the resignation by the Rev. I. Newton Stanger, D. D., of the rectorship of the church of the Holy Trinity, the Rev. C. W. Bridgman, D.D., still in deacon's orders, is officiating. Holy Trinity has lost its chapel, which has become an independent church, as announced in these columns. The rectory is being overhauled, and Dr. Bridgman's family will soon go into residence.

The trustees of St. John's guild have definitely decided to enlarge that work by establishing a hospital for children, which will be conducted on the same principle as the midsummer hospital work. It will be located at 157 W. 61st st., at the start. The need of additional accommodations of this kind for the destitute poor of the city, has long been apparent, and it has been many times urged upon St. John's guild on account of the long experience of that society in caring for the poor, and its peculiar fitness for supplying the requisite organic co operation of clerical and medical forces. The subject has been investigated by the trustees, and has of late been in the hands of a special committee of medical men. The building on W. 61st st. is to be furnished by the personal contribution of the trustees, and prepared for immediate occupancy. It will be absolutely free to all children of the poor, without distinction of color, nationality, or religious affiliation. And as further opportunity occurs, similar hospitals will be opened in different parts of the city, until a chain of them is established at points of need. The trustees appeal to the members of the guild and to charitable persons of the city to supply funds, as a considerable enlargement of the present revenues will be required, to meet the increased outlay involved by this substantial advance towards meeting the great problems that confront this earnest society. The officers of the guild are: Dr. Chas. A. Leale, president; Wm. Brookfield and James E. Fairchild, vice-presidents; John T. Faure, secretary; W. L. Strong, treasurer.

The church of the Holy Trinity, the Rev. E. Walpole Warren, rector, will be formally re-dedicated, upon the completion of the restorations, in a series of services beginning Sunday, Feb. 14th, and continuing during the week.

On the 5th Sunday after Epiphany, the annual service of the Junior Guild of the Iron Cross was held at the church of the Beloved Disciple. The sermon on the occasion was preached by the Rev. Chas. M. Hall, of Camden, N. J.

The Rev. Henry A. Adams, of St. Paul's church, Buffalo, N. Y., who has accepted an election to the rectorship of the church of the Redeemer, as already mentioned in these columns, is expected to enter upon his new duties at the beginning of Lent. The church is encumbered with a debt of $65,000, but Mr. Adams is a man to make light work of that.

The new St. Agnes chapel has been successful in securing the services of Mr. G. Edward Stubbs as organist and choirmaster, and he is hard at work in training a choir for the opening services. This is an appointment of great importance, for Mr. Stubbs has won a reputation at St. James' church, which places him among the very foremost choirmasters in this country. At the new chapel of Trinity parish he will have splendid material to work with, and may be expected to accomplish notable results. He was offered the appointment some time ago and declined it, but has since been induced to reconsider his declination. He will be succeeded at St. James' church by Mr. Alfred S. Baker, organist and choirmaster of St. Peter's church, Morristown, N. J.

The 4th anniversary of the founding of the Church Periodical Club was suitably observed on Saturday morning, Jan. 30th, by a meeting in the parish house of the church of the Ascension. The meeting was largely attended. The chair was occupied by the Rev. Henry Mottet, and the following officers were elected for the ensuing year: President, Mrs. Chas. P. Curtis; secretary, Mrs. J. S. Chapin; treasurer, Miss Florence Taylor. The death of Mrs. Fargo, foundress of the club, was remembered in a resolution, and a proposal was adopted looking to the creation of a Fargo Memorial Endowment Fund, the interest on which is to be applied to the purposes of the club. Arrangements were made for a new constitution and by-laws, and for the incorporation of the club, which has grown from a simple original to be a powerful organization with widely extended branches, ramifying into 36 dioceses. The secretary presented a report which indicated a steady increase in membership all over the country. The treasurer's report showed a balance in the treasury. The club has distributed 10,000 Bibles, Prayer Books, and Sunday school books, and about 12000 Christmas cards. It has in circulation 44,000 periodicals of various kinds.

GENERAL THEOLOGICAL SEMINARY.—On Wednesday, Feb. 10th, at Evensong, the Rt. Rev. Dr. Reeves, Bishop of Mackenzie River, addressed the students on the work in his vast and wild diocese. A retreat for the students is to be held in Lent, by the Rt. Rev. W. C. Doane, Bishop of Albany, beginning at Evensong, on Tuesday, March 8th. The fourth in the series of addresses on "Parish Work," was given by the Rev. Henry Mottet, on the evening of Feb. 12th. On Saturday, Feb. 13th, the competition for the Seymour Prize for Extempore Preaching took place.

OHIO.

WILLIAM A LEONARD, D.D., Bishop.

GAMBIER.—Harcourt Place Seminary is now in its 5th year, and making such substantial progress that a new building for additional accommodations is urgently demanded. Through the assistance of Hon. Columbus Delano and Mr. J. S. Ringwalt, of Mt. Vernon, Ohio, financial arrangements have been made for the immediate erection of a large brick building which will be placed 20 feet south of Lewis Hall. The building will be about the same size as the new Milnor Hall at Kenyon Military Academy. The name it is to bear is not yet determined upon, but it is hoped that some friend of sound education will endow a scholarship in the school by the gift of $3,000 or $5,000, and that such a donor will not object to have the building bear his name, or some name that he may suggest. Mr. N. Monsarrat, President of the C. A. & C. Railway, a valued friend of the institution, has just contributed $1,000 towards the building fund. This is the second contribution of $1,000 from him. Miss Caroline S. Crocker, instructor in English, is spending the year abroad, in study and travel. For the past six months she has been in England, most of the time at Newnham College, Cambridge. She was already richly furnished for her especial work, but the profitable use she is making of the year abroad will enhance the interest of her department.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

The Rev. John Greeson, rector of St. James, Oskaloosa, has tendered his resignation, and will travel in Europe for a year in search of rest and health. The resignation takes effect March 1st, but he has been pressed to remain through Lent. It is hoped a successor will be appointed by Easter. There is a comfortable church, a small rectory, and an united congregation.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

BEEVARD.—Many vacant parishes might profit by the example of this mission. Being now without a pastor, the members of it are keeping up the payment of their regular dues, and depositing the growing total in the savings bank. No doubt the result will be the building of a much needed parsonage.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

THE BISHOP'S APPOINTMENTS.

FEBRUARY.

14. Baltimore: St. Mark's. 11 A. M.; Memorial, 5 P. M.
21. Baltimore: Henshaw Memorial, 7 P. M.
24. Washington: St. John's chapel, 7:30 P. M.
28. Washington: Trinity, 11 A.M.; St. Paul's, 4 P M.; Ascension, 7:30 P. M.

MARCH.

6. Holy Comforter, Baltimore, 11 A.M.; Waverly, 7:30 P. M.
10. Committee of Religious Instruction.
13. Georgetown: Christ church, 11 A.M.; St. John's, 4 P. M.; Grace, 7:30 P. M.
16. St. George's, Baltimore, 8 P. M.
20. Baltimore: Christ church, 11 A. M.; St. Barnabas', 4 P. M.; church of the Messiah, 8 P. M.
23. St. Luke's, Washington, 7:30 P. M.
24. St. Mary's, Baltimore, 8 P. M.
25. St. Andrew's, Baltimore, 8 P.M.
27. Washington: St. Andrew's, 11 A.M.; St John's, 4 P. M.; Epiphany chapel, 8 P. M.
29. Committee of Missions.

APRIL.

3. Baltimore: Emmanuel, 11 A.M.; St. John Baptist, 4 P. M ; Christ our Saviour, 8 P. M.
5. Baltimore: Ascension, 8 P. M.
6. Advent chapel, 8 P. M.
7. St. Bar holomew's, Baltimore, 8 P. M,
10. Washington: Christ church, 11 A. M.; St. Mark's, 4 P. M.; Epiphany, 8 P. M.
11. Holy Innocents, Baltimore, 8 P. M.
12. Grace, Baltimore, 8 P. M.
13. Incarnation, Washington, 7:30 P. M.
14. St. Luke's, Baltimore, 8 P.M.
17. Baltimore: Holy Cross, 4 P. M.; St. Peter's, 8 P. M.

BALTIMORE.—Opening services were held in the new Henshaw memorial church on Sunday, Jan. 31st. In the morning the Bishop preached, and in the afternoon special services were held, and a sermon delivered by the Rev. Julius E. Grammer, D. D. In the evening the sermon was preached by the Rev. Hobart Smith, of Garrison Forest, Baltimore Co., a former rector of Henshaw mission. The church is a pretty structure, the front being of white stone. The interior decorations are artistic. The church has been built entirely by subscriptions collected by those interested in the work.

The 21st annual report of the parochial charities of St. Paul's parish, for 1891, has been published. It says: "The contributions to the charities have been larger the past year than for any year since 1877. The sum was $5,772.15. The treasurer's report shows these appropriations: Church Home and Infirmary, $2,000; boys' school, $2,915; expenses of St. Paul's House, $721.65; expense of printing and collection, $135.50. The money for St. Paul's House was for repairs and fuel, and $160.41 were given for the mothers' meetings. The running expenses were $1,836.96. The board received from persons living in it was $1,839.36. The boys' school received $2,915, the balance of $4,010.54 coming from an investment. Twenty-five boys are given a living and education. The school supplies boys for the choir. Twenty-five is the limit of the accommodations, and applications for admission are far more numerous than can be received." The report says: "We look forward to the time when the school, like the orphanage for girls, will no longer need yearly appeals, but will stand firm on an endowment. For more than eighty years the orphanage was supported by annual subscriptions. Since 1883 it has asked nothing. The last two legacies came from persons not belonging to St. Paul's. Mr. Wm. G. Harrison's was $5,000, and Mr. J. H. Wood's, of New York, $2,000. For the present we must ask for $3,000 for 1892." The report is signed by the Rev. J. S. B. Hodges, S. T. D., the rector.

The Rev. W. W. Williams, D.D., has been elected secretary of the Standing Committee of the diocese, in place of the late Rev. Augustus P. Stryker.

Miss Hannah B. Gaither, who died Jan. 14th, bequeaths a large sum to charitable objects. The Church Home and Infirmary is bequeathed yearly ground rents amounting to $450, for the maintainance of a room in the Home, to be occupied by one woman, to be selected by the rector of Emmanuel church. Ground rents aggregating $630 are left to the Home for Incurables, to maintain two rooms, the occupants to be designated by the board of managers. The rooms are to be known as the Hannah B. Gaither rooms. The Nursery and Child's Hospital receives $2,000, the Boy's Home, $5,000, the Baltimore Orphan Asylum, $10,000, and the Home of the Friendless, $5,000, absolutely. To the convention of the Protestant Episcopal Church of the diocese of Maryland, is left $5,000, for the relief of disabled and superannuated clergymen. The Domestic and Foreign Missionary Society receives $5,000, to be applied to domestic missions.

WASHINGTON, D. C.—Christ church, East Washington, recently opened a mission in a room on 1st st., between M and N sts. The attendance at the Sunday school has already outgrown the capacity of the apartment The rector of the church will, with the aid of the chapter of St. Andrew's Brotherhood, hold stated services there, and some of the ladies of the parish conduct in the same room a sewing school for little girls, which meets every Saturday afternoon at 2 o'clock.

Calvary church, situated on Madison and 8th sts., the Rev. J. A. Aspinwall, rector, was opened for public worship on Sunday, Jan. 24th. The opening sermon was preached by the Rev. John H. Elliott, D. D. The little church is built of brick, neatly finished, and has a seating capacity of 510 persons. The congregation of the parish, which is not yet a year old, expects to build a much finer and larger church in a few years.

The Rev. Jas. McBride Sterrett, D.D., and family, of Faribault, Minn., have arrived in this city, where they will make their future home. This step has become necessary in consequence of the poor health of Dr. Sterrett, which demands a milder climate in the winter season. Dr. Sterrett, who occupies the chair of Ethics and Apologetics in Seabury Divinity School, has not yet severed his connection with the school, but will return in the spring and devote himself to his classes to the close of the school year.

Thieves broke into the church of the Epiphany on Sunday night, Jan. 17th, and carried away the silver Communion service, a gold watch, and a dictionary, the latter two being found in the study. The Communion service consisted of two silver goblets lined with gold, and a pitcher of the same material.

The Bishop has been notified by the financial committee of the proposed cathedral in this city, that within the last three weeks an additional amount of $30,000 has been pledged toward its construction.

FREDERICK.—The work on the contemplated improvements at old All Saints' church will be commenced as soon as practicable. An architect will examine the structure, which was built in about 1818, and if the walls are substantial, will retain its present style of architecture, also its arched roof, which was the original one. Those of the parishioners who feel the deepest interest, and who will be probably the largest contributors, are loath to see the entire demolition of the structure. Though the front remain as it is, the old crumbling wood work will be replaced by new, and the windows will be modernized. The interior will be heated by steam, wainscotted, neatly frescoed, and provided with comfortable seats. The lower floor will be used for a chapel, with the wings for guild rooms. The second story, approached by new and convenient stairways, will be the Sunday school. The chapel will be connected with the church by a corridor, thus affording easy access to both buildings. Five thousand dollars have been contributed, of which the Sunday school gives $3,160. An individual donation of $2,000 will purchase an organ for the chapel, as a memorial of a dear and faithful teacher, who a few months ago was called to her heavenly home.

WOODVILLE.—At a special meeting of the vestry of St. Paul's church, held on Jan. 25th, appropriate resolutions were adopted relative to the death of the late Thomas Henry Perrie, for 16 years a member of the vestry.

CENTREVILLE.—The congregation of St. Paul's church, held a congregational reunion on Monday, Jan. 25 (St. Paul's Day). The services were interesting and impressive. At the close, a meeting of the congregation was held for the purpose of raising money to improve the church property. Some $2,500 was subscribed, including some previous subscriptions. About $4,000 is needed. A splendid lunch prepared by the ladies, was enjoyed by a goodly number at the rectory. This year being the 200th anniversary of the establishment of the metes and bounds of St. Paul's parish, it is proposed to enlarge and beautify the church, which was formerly located at Hibernia, near Centreville, and was built of brick imported from England. When it was found expedient to move to Centreville, it was torn down, and part of the material used in the erection of the present building, which is very solidly constructed.

ANNAPOLIS.—The Rev. Dr. Dashiell has resigned the professorship of Latin and Greek in St. John's college.

NEW MARKET.—By the will of the late Rev. James Stephenson, S. T. D., of New Market, all of his library and his philosophical and astronomical instruments are bequeathed to the University of the South at Sewanee, and $3,000 is bequeathed to found the Stephenson scholarship in the General Theological Seminary in New York, the scholarship to be at the disposal of the Bishop of Maryland.

TOWSON.—Trinity church, the Rev. Wm. H. H. Powers, rector, will be enlarged this spring.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

APRIL.

1. Waterville, St. Andrew's.
3. A. M., Duluth: St. Paul's: 3:00 P.M., Holy Spirit; 7:30 P. M., West Duluth, Holy Apostles'.
5. 7:30 P. M., Tower, St. Mary's.
6. " " Rush City, Grace.
7. 3:00 P. M., Goose Creek, St. James'; 7:30 North Branch, St. Thomas'.
10. Minneapolis: A. M., Gethsemane: 3:00 P. M., All Saints'; 7:30 St. Paul, Christ church.
11. St. Paul: 7:30 P. M., Messiah.
12 " " " St. James.
13. " " " (St. A. P.) St. Matthew's.
14. " " " (M. P.) St. Mary's.
15. 10:30 A. M., St. Paul, St. Peter's; 7:30 P. M. Minneapolis, St. Luke's.
17 A. M., St. Paul, Christ church; 3 P. M., Stillwater, Penitentary; 7:30 P. M., Stillwater, Ascension.
19. 7:30 P. M., Caledonia, Trinity.
20. 3 P. M., Dresbach, St. James': 7:30 P. M., Dakota, St. John's.
21. 7:30 P. M., Wabasha, Grace.
22. " " Pine Island, Grace.
23. " " Frontenac, Christ church.
24. 10:30 A. M., Lake City, St. Mark's; 7:30 P. M., Winona, St. Paul's.
25. 7:30 P. M., Waseca, Calvary.
26. " " Albert Lea, Christ church.
27. " " Wells, Nativity.
28. " " Fairmont, St. Martin's.
29. " " Blue Earth, Good Shepherd.

MAY.

1. Minneapolis: A. M., St. Paul's: 3 P. M., St Matthew's; 7:30 P. M., Grace.
2. 7:30 P. M., Lake Crystal, All Angels'.
3. " " Shakopee, St. Peter's.
4. " " Belle Plain, Transfiguration.
5. " " Henderson, St. Jude's.
6. 2 P. M., Lexington, St. Paul's; 7:30 P. M., Le Sueur, St. John's.
8. A. M., Mankato, St. John's; 7:30 P. M., St. Peter, Holy Communion.
10. 7:30 P. M. Sauk Rapids, Grace.
11. " " St. Cloud, St. John's.
12 3 P. M., Ashley, St. John's; 8 P. M., Sauk Centre, Good Samaritan.
13. 7:30 P. M, Fergus Falls, St. James'.
15. 10:30 A. M., Alexandria, Emmanuel; 3 P. M., Reno, Zion; 7:30 P. M., Glenwood, St. Paul's.
16. 7:30 P. M., Wadena, Grace.
17 " " Oak Valley, Trinity.
18. 8 P. M., Eagle Bend.
22. 8 A. M., Marshall, St. James'; P. M., Island. Lake, St. George's.
23. P. M., Lake Benton, St. James.'
24 " " Sleepy Eye, All Souls'.
25. " " Redwood Falls, Holy Communion.
26. 3 P. M., Good Thunders, St. Cornelia; 8 P. M., Beaver Falls, Christ.
27. 7:30 P. M., Olivia.
29. St. Paul: A. M., St. John's; 8 P. M., St. Stephen's.
30. 8 P. M., Cannon Falls, Redeemer.

NORTHFIELD.—A very successful Mission has just been held in All Saints' parish, the Rev. Geo. H. Mueller, rector. The missioners were the Rev. Messrs. A. J. Graham, of Minneapolis, and C. M. Pullen, of Shakopee. They began their work on the 4th Sunday after Epiphany. Morning, afternoon, and evening, each succeeding day, the attendance continued to increase to the last The subjects which they took up were: "The Fatherhood of God," "Jesus Christ," "The work of the Holy Spirit," "Sacraments and Sanctification," "Human Responsibility," "Rewards and Punishments." The closing services on Saturday and Sunday were taken by the Rev. C. D. Andrews, of Christ church, St. Paul, and if attendance is any standard by which to judge, the Mission was in every way successful.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

The trustees of the diocese are now able to announce that the fund for the Endowment of the Episcopate amounts to $9,000. A meeting of the trustees will be held this month, to elect a member of the corporation to fill the vacancy caused by the lamented decease of the chairman, Mr. John S. Bradford.

The chapter of the deanery of Bloomington met in St. Thomas' church, Thomasboro, Feb. 9th, 10th, and 11th. The opening service was held at 7 P. M., Tuesday, Feb. 9th, the Rev. Dean Dresser, preacher. At the missionary meeting on Wednesday evening, addresses were made by the Rev. Dr. Dresser, the Rev. Messrs. J. C. White, and F. H. Burrell. The closing service was a semi-choral celebration of the Holy Communion, with the Rev. Dr. Dresser as celebrant, the Rev. J. C. White, deacon, and the Rev. F. H. Burrell, sub-deacon. The services were well attended, and it is hoped will be productive of much good. At the business meeting of the Chapter, encouraging reports were made of work done by the clergy outside their own parishes. It was decided to unite for work at Clinton, where hitherto the Church has been unknown, but now promises fair. The place of holding the next meeting was left for decision at some future time.

CITY.—St. Paul's pro-cathedral has suffered the loss of its parish warden, Mr. John S. Bradford, who departed this life on Thursday, Jan. 28th, in his 77th year, after a brief illness. He had been for many years a vestryman of St. Paul's, and in 1887 became a parish warden, and for several years was treasurer of the parish. He was prominent in the Synod of the diocese, in which he sat as a lay delegate since the organization of the diocese. He was a member of the Board of Equalization, chairman of the trustees of the diocese, and one of the provisional deputies to the General Convention. He also served for some time as treasurer of the diocese. He was buried from the church, of which he was a faithful and consistent member, on Saturday, Jan. 30th, a large number of prominent citizens being present to pay their last tribute of respect to his memory The service was conducted by the rector, assisted by the Bishop, and the vestry of St. Paul's acted as honorary pall-bearers.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

A very nice little church has been erected at Interlachen, Putnam co., and the good people deserve much credit for their earnest efforts in collecting funds and building such a Churchly and tasteful house of worship. The visitor, on entrance, feels at once that "This is none other than the house of God." The minister in charge had the vestry and churchwardens elected and appointed in due course, and the beautiful little church was consecrated on Dec. 13th, last. A Confirmation class has been in course of preparation, and the visit of the Bishop is again anxiously expected. Though consecrated, the church is greatly in need of some very desirable requisites, such as an alms basin, litany desk, baptismal font, sedilia, and prayer desk, and chancel chairs. This is a very delightful and healthy locality, and is becoming quite a winter resort, and now that a fine church is erected and regular services each Sunday are kept up, it will quickly be settled by many Church people from the North, who desire or need to escape the rigor of their own climate.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Year Book of the French church of St. Sauveur has just been published. On Jan. 1, 1892, there were 1,382 foreigners on the register: French, 944; Swiss, 169; Belgian, 136; German, 77; all others, 56. Of this total number, there were: Roman Catholics, 850; Protestants, 532. During the past two years, 180 new foreigners have received Holy Communion at St. Sauveur's, 73 of whom have been received and confirmed by Bishop Whitaker, not one of whom had originally been an Episcopalian. The Holy Communion is celebrated every Lord's Day, and a homily is addressed to the worshipers. At Evensong, the regular sermon of the day is delivered. In the parish building are rooms for the vestry, the Sunday school, the library, and a hall for lectures and entertainments. In connection with its religious mission, St. Sauveur's accomplishes a benevolent work, which, during the past year, is thus stated: 41 persons have been provided with suitable positions; 4 placed in "homes"; 63 financially assisted; 52 provided with more or less decent clothing, etc. There is a chapter of the Brotherhood of St. Andrew, "The Guild of St. Sauveur," open to all communicants; and "The Society of Lady Patronesses," consisting of American women who are interested in the work of this mission. The annual xpenses (including interest on a loan of $4,000) are placed at $2,800. The church has its own Prayer Book, Hymnal, Catechism, and literary journal, *L'Avenir*, now in its 12th year, and self-supporting.

Tuesday, 2nd inst., being the Feast of the Presentation of Christ in the Temple, was observed as parish day at St. Simeon's church. In the morning the Holy Eucharist was offered, and the Rev. Edgar Cope, rector, made an address. At the evening service, the sermon was preached by the Rev. G. H. Yarnall, and the annual report was read, which stated that during the past year increasing activity and aggressiveness had marked all the departments of Church life. Since last parish day there have been Baptisms, 85; confirmed, 84; marriages, 19; burials, 29; services, 301; number of communicants, 615. The entering of the new church on Easter Day, worshiping there without any indebtedness on the building, and the transition from a mission to a parish in less than five years, are events which have never heretofore transpired in any parish in the diocese. The Sunday school attendance has increased during the year 10 per cent, and the scholars now number 700. Over 80 young men and boys are connected with the junior and senior classes of the gymnasium. St. Simeon's Yearly Beneficial Association has 106 members. The chapter of the Brotherhood of St. Andrew has been very active. On May 1st, prox., the mission becomes an independent parish. The property is valued at $100,000, and the only incumbrance is a ground rent of $8,000 (principal).

The annual meeting of the Church Home for Children was held on the 2nd inst., in the parish building of Holy Trinity church. The Rev. Dr. C. Ellis Stevens presided. The treasurer's report showed that the receipts amounted to $13,136.48; present balance, $168.77. Total invested fund, Dec. 31, 1891, was $158,808 33. No death has occurred in the Home for over nine years, which is unusual in a family of over 100 children. The object of the Home is the training of young girls as domestic servants. The chaplain reported Baptisms, 2; confirmed, 7; communicants, 25. An address was made by the Rev. Dr. Stevens.

Miss A. C. Davis, chief of the Nurses' Training School at the Episcopal Hospital, has left to take charge of a similar school at Detroit, Mich.

The surpliced choir of St. Peter's church, in parting with their choirmaster, Mr. J. D. Martin, who goes to the Toronto cathedral, have presented him with a substantial token of their regard, expressing their regret in taking leave of so able a teacher.

The annual meeting of the contributors to the Educational Home was held on the 4th inst., in the Lincoln Institution, of which it is an adjunct. The report of the Board of Managers gives the present number on the rolls as 102 Indian and 8 white boys; total admissions since the opening of the Home, 703. The first Indian pupils were received in 1884, since which time there have been 239 boys, representatives of 9 tribes. There were 2 deaths during the past year, both from consumption, and these were the only fatalities in a period of five years. The treasurer's report showed receipts, $22,800.44; present balance, $634,-61. The officers of the board of council were then re-elected, Bishop Whitaker being the *ex officio* president.

The Convocation of Germantown met in Grace church, Mt. Airy, the Rev. S. C. Hill, rector, on the 9th inst. In the morning the sermon was preached by the Rev. Thos. A. Tidball, D. D. In the afternoon a business meeting was held. The treasurer reported a balance in the treasury of $429.32. Favorable reports were received from the Olney, Newportville, and St. George's missions. Mr. Hunsicker stated that he thought convocation would shortly acquire possession of a church property at Plumsteadville, when a clear title would be obtained. The dean of the Convocation, the Rev. Dr. J. DeWolfe Perry, stated that it had been suggested that a committee of three laymen from each of the eight convocations should be named to solicit subscriptions for the Diocesan House. The amount needed was $100,000, of which $19,000 had already been promised. Messrs. Houston Buckley, and Merrick were appointed to act for this convocation. The invitation of the Rev. Walter Jordan to hold the next meeting at St. Martin's church, Oak Lane, was accepted. After supper in the beautiful and commodious parish building, which, with the rectory and church, forms a quadrangle, leaving its open side toward the avenue, a short missionary service was held, in which the vested choir assisted, and addresses were made by the Rev. L. B. Ridgely and Mr. Geo. C. Thomas.

The mid-day Lenten services for business men, which have been held with such increasing success during the past few years at St. Paul's mission church, in the very centre of the business community, are to be held again this year. The services will be limited to 20 minutes, as heretofore, and will consist of a hymn, versicles, and an address. It is proposed to have one clergyman take charge for each week until Holy Week, when there will be one for each day. When these services were inaugurated three years ago, they were held only in Holy Week, but they were so well attended that in the following year they were maintained during the entire Lenten season. This year they will be made still more noteworthy by having a weekly series of addresses by a few of the prominent clergy of the Church. Among those who are expected to take part are Bishop Whitaker, Bishop Coleman, the Rev. Father Huntington, the Rev. O. A. Glazebrook, and others.

A Quiet Day for women will be held on the second Thursday in Lent, March 10th, in the church of the Holy Trinity, to be conducted by the Rt. Rev. Dr. Whitehead, Bishop of Pittsburgh. Sessions 9:30 A. M. to 1 P. M., and from 2:30 to 5 P. M.; Holy Communion at 9:30 A. M.

A conference of Churchwomen will be held in the lecture room of the church of the Holy Trinity on the second Friday of Lent, March 11th. Morning session from 10 A. M. to 12:30 P. M. Topics for consideration: 1, Clubs for working girls; 2, The responsibility of Christian women in social life. Afternoon session at 2:30; topic: A woman's responsibility in regard to missionary work. Two papers will be read

The Rev. Dr. H. M. Baum, editor of *The Church Review*, has recently been lecturing on the History of the Christian Church under the auspices of the Church Historical Society, with marked success to large and appreciative audiences; and to accommodate suburban residents, he repeated the course in the parish building of St. Peter's church, Germantown.

The Rev. John P. Peters, Ph. D., formerly a professor in the Divinity School, but now of the University of Pennsylvania, is announced to deliver a course of three lectures, commencing Feb. 15th, on the "Religious History of Israel." Dr. Peters, as chief of the Babylonian Expedition, was recently sent out by the university to make original explorations. The syllabus is as follows: I. "Early religious ideas of the Hebrews and their relation to those of kindred and surrounding nations;" II. "The Prophets, or the progressive and spiritualizing tendencies;" III. "The priesthood and the temple, the ritual, its development, meaning, and effect." The lectures are to be delivered in Association Hall

The trustees of the university have elected Bishop Whitaker as one of five chaplains to serve during the current year. Their plan and method of work will be as follows: The year is divided into 10 months, each chaplain serving 2 months, and being present at the university 5 days a week from 10 to 11 A. M. A quarter of an hour will be spent in the chapel, and the remainder of the time in the Provost's quarters in conversation with such of the students as desire it.

The treasurer of the Italian mission has acknowledged the receipt of $1,000 for the building fund, being the Advent offerings of the Sunday schools of the diocese.

The will of the late Rev. Dr. Garrison was probated on the 11th inst. His entire library is bequeathed to the Philadelphia Divinity School.

The Rev. Thomas A. Tidball, D. D., rector of St. Paul's church, Camden, N J., has declined the professorship of Systematic Divinity in the Phila. Divinity School.

The Rev. Benjamin J. Douglass has become rector of St. Paul's memorial church, Upper Providence.

Referring to the notice in our last issue of the institution of the Rev. Dr. C. Ellis Stevens into the rectorship of Christ church, it should be stated that the Prayer Book presented by Bishop Whitaker to the new rector was the original volume, still preserved in the Church, containing the MS. alterations, from which the American Prayer Book was adopted. Bishop Coleman, in his sermon, emphasized the fact (as stated in THE LIVING CHURCH, Oct. 10th last), that since 1777 until 1891, there had been but three rectors, two of whom had died in office and the third is the present rector *emeritus*. The sacramental vessels used in the celebration of the Holy Eucharist were those presented to the parish by Queen Anne, and are inscribed: "*Anna Regina in usum Ecclesiæ, Anglicanæ apud Philadelphiam, A.D. 1708.*"

EDDINGTON.—A beautiful silver chalice and paten have been presented to Christ church, on which are inscribed:

Presented to Christ church, Eddington, by Joel H. DeVictor, in memory of his wife, Martha S. De Victor Entered into rest, June 14th, 1886.

A ciborium made from the silver and money contributed by the parishioners, has also been received, it is marked:

Presented by the parishioners of Christ church, Eddington, as a special offering.

Thursday, Jan. 21st, being St. Agnes' Day, was appropriately observed by the St. Agnes chapter of the parish guild. At 7:30 A M, there was a celebration of the Holy Communion for the members. At 8 P. M., Evening Prayer was said by the Rev. H. B. Bryan, rector, after which four young women were received into the membership of the chapter. The Rev. G. W. Barhydt made a beautiful and appropriate address. A good congregation was present.

NORRISTOWN.—Two new chapters of St. Andrew's Brotherhood have just been organized in this borough.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

SAN MATEO.—St. Matthew's School has for twenty-five years occupied the well-known buildings near the village of San Mateo. It has long been evident, however, that the rapid growth of the village and the need of larger school accommodations would make removal to a more secluded and roomy site desirable, in order to meet the growing opportunities and demands Such considerations led to the purchase, several years ago, of the property known as the Mahé Estate, situated about one and one-half miles west of San Mateo. The estate comprises over 80 acres, and is situated on the first rise of the foothills, just above the level of the valley. The site commands a fine view of the Bay of San Francisco, with Mt. San Bruno to the north, Mt. Diablo in the centre beyond the bay, and the Contra Costa Range and Mt. Hamilton to the extreme south. The buildings now completed are placed on three sides of a quadrangle. The main building has been named in honor of Bishop Kip. It is three stories in height, with a high and well-lighted basement, in which are armory, reading rooms, music rooms, officers' rooms, bath rooms, and offices. A reception room, secretary's office, library, private offices of the rector and head master, and the school room, 45 x 38 feet in size, are on the main floor, besides five well lighted and spacious recitation rooms. On the second floor is an assembly room, for lectures and entertainments, dormitories, etc. The department for younger boys will remain, as heretofore, entirely separate from the larger school, and Tyler Hall has been erected for this purpose, Adjoining the dining hall is the chapel. The suite of rooms above the dining hall and chapel will be occupied in part by the rector's family, and also as the infirmary. Both steam and hot air will be used in heating, and the lighting will be by electricity throughout.

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

The venerable Bishop, after a faithful service of a third of a century in the State, is forced by declining health to retire, for the present at least, from the active duties of the Episcopate, and to turn over to the standing committee of the diocese such executive functions as under the canons of the Church and its usages, they are competent to perform.

On the 7th ult. the standing committe of the diocese, through their secretary, Mr. Robert M. Elgin, of Houston, communicated to the Bishop the following resolution adopted by the committee:

Whereas, The Bishop of the diocese, at our last annual council, asked relief in the choice and consecration of an assistant bishop; and whereas, the diocese, through misfortune, failed to meet this request for relief; and whereas, the standing committee has been advised of the Bishop's increased physical weakness, and consequent inability, without great fatigue, to fulfill his appointed visitations;

Therefore, be it resolved, That the standing committee, solicitous of the Bishop's physical condition, and believing that rest is the only thing that under the Providence of God is needed to restore him to us, request that he will, during the present year, take the needed recreation, and in the meantime devolve upon the standing committee such duties as may be appropriate under the circumstances.

To this Mr. Elgin has received the following reply:

MR. ROBERT M. ELGIN, Sec'y, Houston, Tex.

AUSTIN, Texas, January 9.—My Dear Mr. Elgin: I received yesterday with grateful emotions your official communication of the 7th instant, on behalf of the standing committee of the diocese, expressive of their sympathy for me in my present feeble condition and inability to meet my appointed visitations. And I very greatly appreciate the action of my brethren, praying God's blessing on their efforts for my relief and the welfare of His beloved Church in this diocese.

It is with a deep sense of love and gratitude that I receive this communication, and I shall act on your suggestion and use every means which God has put in my power to restore my health, that I may resume my work in the fall, with renewed strength, if it be His will.

I leave the whole matter of correspondence with my brother bishops to the standing committee, feeling sure that all necessary arrangements will be perfected by them.

Commending them to God's gracious love and protection, I remain your affectionate friend and Bishop,

ALEXANDER GREGG.

All official communications intended for the ecclesiastical authority of the diocese, should be directed to the Rev. S. M. Bird, President of the Standing Committee, Galveston.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

BISHOP'S APPOINTMENTS.

MARCH.

2. A. M., Whitesboro; P. M., 3 o'clock, Clinton.
3. New Hartford and Chadwick's Mills (united).
6. Syracuse: A. M., St. John's; ev'g, St. James'.
13. Utica: A. M., Holy Cross; P. M., St. George's.
27. St. Paul's, Syracuse.

APRIL.

1. Ev'g, St. Peter's, Auburn.
2. P. M., Moravia.
3. Cortland, McLean, and Homer.
10. Oswego; ev'g, Fulton.
11. Ev'g, Horseheads, Big Flats, and Millport, united.
12. Elmira and Wellsburgh.
13. Waverly and Smithboro.
16. Rome: P. M., 4:30 o'clock, Zion; Ev'g, St. Joseph's.
17. Syracuse.
18-19. Grace, Trinity, and Calvary, Utica.
20. Ev'g, Cazenovia.
29. Ev'g, Skaneateles.

SYRACUSE.—The new St. James' church in James st. was opened Sunday, Feb. 7th, by Bishop Huntington. The church is one of the oldest, and it is the second free church in the United States. This edifice was built to replace the handsome sandstone structure in Lock st, which was burned to the ground on Sunday morning, March 15th, 1891. Some of the stones of that old church which was built under the personal inspection of its rector, Dr. Gregory, especially part of the arch, were saved and put in the new church. The building is of Fulton brown sandstone, fashioned after the 13th century English style of architecture, and the interior is finished in oak and Georgia pine. The present seating capacity is about 600. The building is valued at $50,000.

The singing on this occasion, which was very well done, was by a mixed choir conducted by Charles W. Douglass, who commenced drilling them a fortnight ago. The Rev. Dr. James M. Clarke, secretary to the Bishop and former rector of St. James', spoke of the past; the Rev. Charles Ferguson, the present rector, spoke of the present, and Bishop Huntington was to speak of the future. After the addresses of the former and present rector, the Bishop said that, apprehending the congregation would be wearied with the lateness of the hour, he would withhold his address till another occasion.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The year book of St. Andrew's church, Ann Arbor, just issued, shows excellent progress in the work of the parish. During the two years of the rectorship of the Rev. Henry Tatlock, the number of communicants has increased from 364 to 504, the number of families in the congregation from 226 to 351.

The situation in the Northern Peninsula is much improving. In the west, Ironwood is temporarily supplied by the Rev. W. M. Tooke. The Rev. Percy G. H. Robinson, of Burk's Falls, Ont., diocese of Algoma, will assume charge of Ontonagon about Feb. 20th. Iron River and Crystal Falls are doing well under the occasional visits of the Rev. W. Ball Wright. Lay services are maintained at both places, and there have been of late several adult Baptisms. A lot will be secured for a church at Crystal Falls.

Iron Mountain, Norway, and Republic have been re-opened by the Rev. W. P. Wharton, lately from England, with encouraging prospects, though the flooding of two great mines has caused much loss at Iron Mountain. The Rev. W. Ball Wright will give up a part of his time from Menominee to prospecting on the "Soo" line eastward. Visits have been made at L'Anse and Calumet, and these places will have regular visits as soon as the archdeacon's assistant is on the ground. In the eastern part of the archdeaconry, Mr. Rowe reports great activity. Mr. Kelk Wilson, of St. Ignace, is soon to be made deacon, and Mr. Mulligan, at Sault Ste. Marie, will give up his own time to work as soon as his candidacy for orders is confirmed. The Rev. Mr. Stimson is working at missions at Wilson and Nadeau. Services will also soon be held by Mr. Wright at Harmansville. At Marquette, congregations and offerings are improving, the archdeacon has a weekly Celebration and daily services. The Sunday school gave an entertainment before Christmas, the proceeds of which provided a tree for one of the missions in Mr. Rowe's care. A woman's society has begun work. The Rev. Mr. Cross has been officiating at Hancock.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

WATERFORD. — A quartette choir has taken the place of the volunteer chorus choir that formerly rendered the singing in Grace church. The music is of a very high order of merit, enriching and beautifying the service, and gives promise of a larger Church attendance.

LANSINGBURGH —A flourishing and vigorous chapter of St. Andrew's Brotherhood has been organized recently in Trinity parish, and bids fair to become a very efficient agent in Church work. The annual meeting of St. Stephen's mission was held at the mission rooms on the evening of the 5th inst., at which there was a large attendance. This mission was started July 1st, 1891, by the Rev. C. M. Nickerson, D. D., who on this occasion reported as follows: Contributions from all sources, $646.33; of this amount, St. Elizabeth's Guild contributed $60; members of the mission, $107; and the Sunday school, $47. The remainder was donated by members of Trinity church. The Sunday school numbers 70, and the average attendance is 65; $95 was subscribed for the continuance of the good work, which promises hereafter to be self-supporting. Measures are already under way towards erecting a church edifice.

MECHANICSVILLE.—Services were resumed in St. Luke's church on the 7th inst., after a suspension of several months, owing to the parish being without a rector.

TROY.—Stephen E. Warren, who died on the 7th inst., was one of the prominent supporters of the church of the Holy Cross and the Mary Warren Free Institute. He was noted for his great kindness of heart and practical sympathy for the suffering and oppressed, as well as his deep interest in Church work.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The Bishop has arranged for a Quiet Day for the clergy, on Thursday, Feb. 18th, to be conducted by the Rev. H. Y. Satterlee, D. D., of New York, at Bishopstead, Wilmington.

St. Mary's chapel, Bridgeville (memorial to Bishop Lee), was opened with a service of benediction, by the Bishop, on the Feast of the Purification B. V. M. Services were held at 6:30 A. M., 11 A. M., and 7:30 P. M. The request for a service of benediction was read by Dr. Martin, of Seaford, and the letter of benediction by the Rev. M. L. Woolsey, rector of Seaford, and priest-in-charge of the mission at Bridgeville. The Bishop preached from St. Luke's xi:22, and celebrated the Holy Communion. The offering, which was liberal, was toward the debt on the church. A large congregation was present. Services were held on the evenings of Tuesday, Wednesday, Thursday, Friday, and Sunday, at which the following were the preachers: The Rev. T. G. Littell, D. D., the Rev. Messrs. C. M. Armstrong, A. I. du Pont Coleman, G. I. D. Peters, and the Bishop of Easton. The chapel is a pretty structure, and has a seating capacity of 150. A number of memorial gifts have been presented to the church.

There will be a Quiet Day for Women on Thursday, March 24th, conducted by the Rev. W. B. Bodine, D. D., at St. Andrew's, Wilmington.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

RUTHERFORD.—At Grace church on the 2nd Sunday after Epiphany, the rector, the Rev. Francis J. Clayton, vested Master John Peters, chorister, with the red ribbon, rector's medal of merit. When the vested choir was organized, the rector stated that at the morning service on the first Sunday of each month, the boy, who during the previous month had been present at every rehearsal and service, and had been perfect in deportment, would be vested with a silver medal, known as the "rector's medal of merit." The medal was to be worn with a blue ribbon at all the services during that month. Any boy who kept the medal for three consecutive months was to receive a duplicate medal, engraved with his name and date, and worn with a red ribbon. He was to wear it upon all high festivals and also during any month, when entitled to wear the blue ribbon medal. Master John Peters is the first chorister to receive the red ribbon.

The Rev. Mr. Clayton who has been sick with *la grippe*, is almost entirely recovered.

PATERSON.—The Rev T. W. Nickerson, Jr., rector of St. Paul's, has been sick for some time. He spent a few weeks in Washington, D. C., and is now in New York City with his father-in-law, the Rev. Dr. Hoffman, dean of the General Theological Seminary. The Rev. A. W. Eaton of New York City, has conducted the services at St. Paul's, during the illness of the rector.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

The Rev. Charles March Pyne died at Elizabeth on Thursday, Feb. 4th, in the 53rd year of his age. At the first call for volunteers, in the late war, he enlisted in the National Rifles of Washington. He held the rank of captain, and lost a limb in active service. After the war he studied theology, and graduated from Berkeley Divinity School. For a time he was connected with the editorial staff of *The Churchman*. He was also for several years assistant minister in St. John's parish, Washington. The burial services took place in St. John's church, Elizabeth, on the afternoon of the 5th Sunday after the Epiphany. There were present of the clergy, the Rev. Messrs. O. A. Glazebrook, F. M. McAllister, H. H. Sleeper, R. B. Post, and Hazlett McKim. The pall-bearers were ex-army officers from the Loyal Legion and George Washington Post, of New York.

MORRISTOWN.—Mr. A. S. Baker, the gifted organist of St. Peter's church, is to leave for New York in May. Mr. Baker has been offered the excellent position of organist and choirmaster at St. James', New York. Mr. Baker has been so well-known in Morristown, that he will be much missed personally, as well as from a musical point of view.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

The Rev. A. W. Mann visited his mission in Indianapolis on Sunday, Jan. 24th, and officiated twice. The Holy Communion was administered at the first service, and Holy Baptism at the second. A third service was held at the State school for deaf-mutes just outside the city limits.

THE PLATTE.

ANSON R. GRAVES, Bishop.

The second annual convocation of the missionary jurisdiction of the Platte met in St. Mark's church, Hastings, Jan. 26th, and continued two days. All the clergy—10—were present, with Sister Hannah, deaconess. After the celebration of the Holy Communion, the Bishop read his annual address, which was full of interest, and in a most hopeful spirit. According to the address, the jurisdiction has made remarkable progress in both spiritual and material ways. The outlook is most cheering. Last year was one of trial, the drought and crop failure, and the financial depression, with consequent removals from the jurisdiction, were most discouraging. The Bishop has been continuously in the field, with the exception of two short trips, taken in the interest of the work. New places have been opened during the year, and services held for the first time where the Church was unknown. An eight days' Mission was held at Broken Bow in February, with good results. In August, the Bishop delivered lectures to the five divinity students and a lady worker, at the episcopal residence. The Confirmations were 165, at 27 different places, the largest number, 40, being at Broken Bow. This, with 63 confirmed in 1890, makes 228 total since the jurisdiction was set apart. This number is over half as many as were confirmed in the same territory in a period of 20 years preceding. There are 18 lay readers, 1 priest has removed on account of health, and 4 priests have been received. The following land has been acquired during the year: One acre in Kennedy, with sod church; three lots in Calloway, with church; one lot in Chadron, with rectory; two lots in Ord, with dwelling house; one lot in St. Paul; two lots in Wellfleet; three lots and church at Hastings, formerly owned by the vestry; two lots in Red Cloud, in exchange for two undesirable lots, and one lot in Holdredge, All the Church property in the jurisdiction, with one exception, is now, or will shortly be, in the possession of the Bishop, as trustee. During the year, a new church, built of sod, has been erected at Kennedy, at a cost of $100 to the Bishop, the materials and labor being furnished by the congregation. At Calloway, 300 or 400 population, a frame church, 24x44, has been built, at a cost of $1,265, of which amount $500 came from the Society of the Double Temple, and the balance, with three lots, was given by the people, who have only a monthly service by the missionary at Broken Bow, and Sunday lay services by two young men of the place, who also carry on a Sunday school, the third largest in the jurisdiction. At St. Paul, a building formerly used as a saloon was purchased, and fitted up for services. At Holdredge, a school house has been bought for $300, for services. The little church at Red Cloud, where Bishop Clarkson preached his last sermon, has been removed from the outskirts of the town to desirable central lots, and refitted, by the efforts of Sister Hannah. The debts on Church property, which had, for the most part, been incurred before the erection of the jurisdiction, have been either largely decreased, or entirely paid. At Grand Island, a debt of $10,000 has been recently paid, and the church consecrated. The Bishop hopes that before long the Platte shall be known as the jurisdiction with no Church debts. The Episcopal Fund amounts to $74.95, but is intended to reach, eventually, $50,000. The Church school at Kearney is being erected. The central building, of brick, to cost $7,500, is built to the first story, and will go on in the spring. The Bishop has received for the two dormitories, from friends in the East, $4,809, which is not sufficient as yet. The Bishop reiterates his recommendation that women be elected on vestries. In North Platte, last year, four women served on the vestry, with good results. The ladies' guilds and societies have acted on his recommendation of last year, and formed a general guild. The address concludes with a reference to the circular recently sent to the clergy, urging that a five minutes' address before the sermon, on a systematic scheme of instruction on the Church, the Bible, and the Christian Year, be delivered each Sunday.

The business of the Convocation extended through the day. The Standing Committee was appointed, consisting of the Rev. Dr. Oliver, the Rev. Wm. Lucas, and Messrs. W. C. Tillson and H. M. Oliver. The Rev. W. S. Sayres, of Broken Bow, was appointed secretary of the convocation. It was decided to publish a diocesan paper. A permanent Committee on Christian Education was appointed; also, a committee to continue the work of petitioning the Diocese of Nebraska for a division of funds. Dr. Oliver was appointed professor of theology in the school at Kearney. In the evening, stirring missionary addresses were made by the Rev. Messrs. Brown, Snavely, Sayres, Osborn, and Bates.

The next day, delegates to the General Convention were chosen: *Clerical:* Rev. Dr. Oliver; alternate, Rev. J. M. Bates. *Lay:* Mr. F. E. Bullard; alternate, Mr. H. M. Oliver. The rest of the day was devoted to woman's work—reports and discussions. Mrs. H. M. Oliver, of Hastings, was appointed president of the General Guild, and Miss Anna Kraumph, of North Platte, secretary. The Convocation adjourned, to meet next June at North Platte.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—St. Ann's church, the Rev. Dr. Reese F. Alsop, rector, is an example of a successful free church. The congregations are large, the fine property is kept in good working condition, and all departments of parochial activity show healthy vigor. A new feature of work is a series of local services, held by St. Andrew's Brotherhood, on Tuesday evenings, with attendance of people of the neighborhood. One of the assistant clergy of the parish usually conducts the service, with brief forms from the Prayer Book, and delivers a short and practical talk. Laymen of the Brotherhood also say a few words. The parlors where such services have been held have been well filled, and many young men have been attracted. President Low, of Columbia College, formerly Mayor of Brooklyn, has long been the active superintendent of the parish Sunday school, which is a model in its way. Besides his parochial duties, the rector is practically interested in outside missionary and charitable work of the diocese.

A meeting of the Southern Convocation of Brooklyn was held at Christ church, the Rev. A. B. Kinsolving, rector, on Feb. 2nd. At the afternoon session, routine business was transacted. The Rev. Dr. W.D. Fiske, of St. Andrew's church, reported the progress of that parish to be such that a new and larger building was urgently needed, and he requested aid in securing a suitable site. A committee was appointed to consider the question, and report at next session. A project for experimenting with Italian mission work was also referred to a committee. The mission work at Windsor Terrace was voted a grant of $400 toward the support of a missionary. The Rev. Stevens Parker, D. D., resigned the secretaryship, and the Rev. Albert F. Tenney, assistant minister of St. Ann's church, was elected to succeed him. After refreshments in the Sunday school room, a missionary meeting was held at night. Addresses were made by the Rev. Reese F. Alsop, D.D., on work of the archdeaconry, and by the Rev. G. A. Carstensen, on the work now being done at the new parish house of St. Bartholomew's church, New York.

WINDSOR TERRACE.—A fine new church has been built for the mission congregation established by the Rev. T. G. Jackson, of St. Paul's church, Flatbush. A clergyman will soon be appointed to take charge of the work as an assistant of St. Paul's.

HUNTINGTON.—Through the exertions of Miss Annie Paulding and a few friends, a coffee house was established some time ago. It has been successful, and has lately been enlarged into a People's Room, which has the promise of a wide support.

MAINE.

HENRY ADAMS NEELY, S.T.D., Bishop.

PORTLAND.—The Feast of the Conversion of St. Paul was especially observed in the Cathedral as the 25th anniversary of the consecration of the Bishop. Morning Prayer was said at 9 o'clock, the services being choral, with full choir. At 11 o'clock the anniversary service began with the familiar processional hymn, "Onward, Christian Soldiers," the choir and clergy passing down the side aisle preceded by the processional cross and the banner of the cathedral, and going thence by the centre aisle to their places in the chancel. The clergy in procession were the Rev. Messrs. C. E. O. Nichols, T. L. Allen, H. W. R. Stafford, J. S. Colton, Walker Gwynne and Canons Ogden, Leffingwell, Washburn and Sills, the Rt. Rev. the Coadjutor Bishop of Fredericton (Dr. Kingdon), wearing his convocation robes, white stole beautifully embroidered and scarlet chimere, and the Bishop of the diocese. The other clergy present were the Rev. Messrs. Asa Dalton, D. D., J. W. Sparks and C. L. Short. Immediately after the processional hymn the Bishop seated in his chair at the entrance of the chancel received congratulatory addresses from the clergy, laity, and the congregation of the cathedral.

Canon Sills then presented to the Bishop several subscription books in which under the following form subscriptions had been made amounting to over $2,500.

We the undersigned, being persuaded that no personal testimonial to our beloved Bishop and rector on the 25th anniversary of his services among us, would be so gratifying to him as a united effort on the part of the parishioners to raise a considerable sum towards the erection of a Parish House hereby agree to pay the sum set opposite our names at the date specified.

The Bishop was much moved by the kind words spoken, and especially by the effort which had been made by the parishioners towards the erection of a parish house.

At the conclusion of the addresses which struck the key-note of the anniversary service, the Office of the Holy Communion was begun. The service was that by Tours in C, and was well rendered by the choir under the careful training of Mr. Carter, the organist. The Bishop was Celebrant, the Coadjutor Bishop of Fredericton read the Gospel and the Rev. W. Gwynne the Epistle. The sermon was delivered by the Rev. Samuel Upjohn, D.D., now of Philadelphia, but for 14 years a priest in his diocese. Bishop Niles having arrived during the sermon made at its close a brief address.

After the service the Bishop and clergy dined at Bishop Neely's invitation at the Preble House. The Bishop was at home to his friends after 4 o'clock, and very many took that opportunity of expressing their regard and offering their congratulations.

The Episcopate Fund which in 1867 amounted to about $3,000 is now completed and amounts to over $50,000, and yields a sufficient support for the Bishop, making him in consequence independent of parochial cares and obligations.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

The tenth anniversary of the consecration of Bishop Whitehead was celebrated on the 26th ult. at Trinity church, Pittsburgh, where the consecration took place. St. Paul's Day, the real anniversary, fell on Monday, which made it impossible for those at a distance to reach the city in time. The services were conducted by the Rev. A. W. Arundel, rector of the church. In his address Bishop Whitehead said:

I take comfort in the consciousness of ties of love and friendship ever growing stronger, knitting our hearts more and more to each other and to God. I would not forget ere we pass on to other matters, the names and faces of many taking part in that service, especially the honored Bishop of Pennsylvania, (Stevens), who presided on that occasion. Of the clergy, some have passed away, and very many belonging to the diocese have removed to other fields of work, one of them, as we are proud to say, to be a bishop himself. I cannot fail to make cordial recognition of innumerable kindnesses from clergy and laity, and of a hospitality which enables me to count my homes by hundreds in every quarter of the diocese.

The service was a full choral celebration of the Holy Communion.

The Woman's Auxiliary presented the Bishop for use in the work of the diocese, as part of the offertory, the sum of $333. The Pittsburgh branch of the St. Barnabas Guild for nurses, presented the Bishop with a beautifully embroidered white festival stole, of wonderfully fine needle-work, enriched with topazes.

Immediately after the service, the Bishops and clergy went to the Seventh Avenue Hotel to dine. The chairman of the reception committee read letters of congratulation from Bishops Howe, Rulison, Scarborough, Peterkin, and Vincent, who had been invited, but found it impossible to attend. Bishop Whitaker was then warmly welcomed, and responded in a speech of most affectionate congratulation, which was heartily applauded. The appointed speakers were then called, and responded in the happiest manner. The first was the Rev. R. S. Smith, patriarch of the Southern Convocation, and rector of St. Peter's church, Uniontown. He was the oldest presbyter present, and one of the four still living in the diocese who were here when it was organized; the others are the Rev. Dr. Crumpton, the Rev. Dr. White, of Butler, and the Rev. Dr. Purdon, of Titusville. Other speakers were the Rev. Drs. Purdon and White, and the Rev. Messrs. Herron, Israel, Bragdon, Corser, and Arundel. The following table will give an idea of the growth of the diocese in ten years:

	1882	1891
Clergy in the diocese	40	63
Parishes	58	75
Missions	11	35
Communicants	5838	9928
Sunday School Teachers	585	780
Sunday School Scholars	5428	7956
Parish churches	57	63
Mission churches	17	27
Rectories	14	27

From the parochial reports the following figures are taken: Confirmations, 7,362; Baptisms, 11,162; marriages, 1,995; burials, 4,517. Contributions—Parochial, $1,514,332,-54; diocesan, $181,112.33; extra-diocesan, $138,443.54. Total, $1,833,878.41.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

BISHOP'S APPOINTMENTS.

APRIL.

3. St. Louis: a. m., St. George's; p. m., Good Shepherd.
7. Mammoth Spring, Ark.
8. Thayer.
10. St. Louis: a. m., cathedral; evening, Grace.
12. Crystal City.
17. St. Louis: a.m., cathedral; evening, All Saints.
10. 10 a. m., Trinity, St. Louis, annual meeting Orphans' Home.
22. Columbia.
24. St. Louis: a. m., Holy Communion; evening, Holy Innocents.
26. Hannibal. 28. Potosi.
29. Irondale.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

The Western Convocation met at the parish house of St. Mark's, Adams, on Feb. 9; 17 of the clergy were present. The Rev. Phillip Washburn read an essay on "Remission of Sins." At 6:30 P. M., tea was served by the ladies of the parish. Evening prayer was said at 8. The Rev. Messrs. Wm. Grosvenor, Arthur Lawrence, and J. C. Brooks took part in the services. The addresses were on "The Church's Message to Men," by the Rev. W. A. Holbrook; "The Church's Message to Women," by the Rev. Mr. Fisher; and "The Church's Relation to Children," by the Rev. Dr. Newton. At the devotional meeting, on the 10th, after the Celebration, the addresses concerned topics of the spiritual life, and were delivered by the Rev. Messrs. F. P. Clark, C. W. Duffield, and J. C. Brooks. The next meeting will take place at Greenfield, in June.

BOSTON.—In the parish rooms of St. Paul's church, on Feb. 11th, the Bishop met a number of laymen, representing the various parishes in and around the city, and conferred with them in reference to the needs of the City Board of Missions. He showed how the old Boston was rapidly presenting problems to the Church, which required the service and money of the laymen, who must not be contented with the work in their own parishes, but extend their usefulness to the multiplying opportunities of the mission field. The Rev. F. B. Allen outlined the work, and described the good already accomplished by the Board, with a hope that every layman would become interested in it. Addresses were also made by Messrs. Robert Treat Paine, J. D. W. French, Robert H. Gardner, and others.

The funeral of the Rev. Dr. Lambert took place at Trinity church, on Monday, Feb. 8th, at 10:30 A. M. The Bishop, the Rev. A. St. John Chambres, D. D., and the Rev. Charles Arey, D. D., officiated; 35 clergymen, in their robes, were in the procession. The interment was at New Bedford. At the request of the Bishop, the clergy met afterwards in one of the rooms of the church, and addresses were made upon the life and ministry of the much-beloved clergyman. A committee of three was appointed to prepare suitable resolutions upon his loss to the diocese which he had served so many years.

St. Andrew's church observed the 10th anniversary of the rectorship of the Rev. Reuben Kidner, by giving him a reception in the parish house, on Chambers st., Monday, Feb. 8th.

LOWELL.—On Sunday, Feb. 7th, the Bishop confirmed, in St. Anne's church, 30 candidates, and 28 in St. John's church.

GREAT BARRINGTON.—The Rev. Isaac S. Hartley, D. D., is the new rector of St. James' church.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

HARTFORD.—The death of the Rev. Leopold Simonson was a result of the prevalent epidemic, la grippe, followed by Bright's disease. He was born July 16th, 1827, in Dresden, Saxony. For a number of years he resided at Berlin. Subsequently he lived in Trieste, and later at Constantinople, in Bucharest, and in England. He also traveled extensively through Italy, Servia, and Greece. In 1054 he came to this country, and for a time was settled in Baltimore. In 1858 he came to this city. For years he was instructor in modern languages at Trinity College. Later he was appointed instructor in German at the High School, which position he held for 20 years. During the last two years he had been interested in the propagation and introduction of the world-language — Volapuk. The professor was a linguist of more than ordinary ability. He was as thoroughly at home in French, German, and Italian as he was in English, which he spoke fluently. He also knew about a dozen other languages with a greater or less degree of thoroughness. He read Greek as readily as English or German. He had done a good deal of translating into German. Among these works might be mentioned "Lossing's History of America." Professor Simonson was one of the pioneers in editing German text for American schools. He was the compiler of the *Balladen Buch*, and Hans Andersen's *Bilderbuch ohne Bilder*. Professor Simonson was beloved by all who knew him. He was a man of gentle disposition, very conscientious, good-natured; always ready to take the part of the oppressed. He had deep convictions of what was right and just, and was never afraid of expressing them. He was truly and sincerely religious. Nearly 20 years ago he took orders in the Church, and had been honorary assistant at St. John's church in East Hartford. The funeral was held on Jan. 25th, in St. John's church, East Hartford. The service was conducted by the Rev. J. J. McCook, assisted by Professor Flavel Luther, both of Trinity College, and both intimate and life-long friends of Professor Simonson. The faculty of the High School met at the school building soon after 10 o'clock, and attended the funeral together. Nearly all the teachers were present. The funeral was also attended by a large number of the pupils, by whom the professor was greatly beloved.

BRIDGEPORT.—St. John's church, through its energetic rector, the Rev. Wm. H. Lewis, has taken vigorous steps for the establishment of a coffee house. Necessary capital has been subscribed by generous laymen, on the share plan, a manager has been employed, and a suitable building fitted up.

SYMPATHY.

FROM AN ADDRESS BEFORE ST. ANNA'S GUILD OF THE CHURCH OF THE TRANSFIGURATION, NEW YORK, BY THE RECTOR, THE REV. GEORGE H. HOUGHTON, S. T. D.

Of the classical literature that was read by me in my early days, there was, in particular, builded into my mind, there to remain, and to exert its influence my life long, a line of a Roman poet, an author, strange to say, who wrote plays for the theatre, and a statement made by a Greek author, in the choicest words of his charming tongue, concerning the practice of an ancient Eastern king.

The Latin line, the line of the Roman playwright, is the line: *Homo sum: humani nihil a me alienum puto.*

Now, before I go on to say what I intend to say about this line, as to its meaning and its early, life-long influential building into my mind, let me tell you something which the *origin* of the line, and the *place* where, when first publicly heard, it elicited an universal applause, recall as regards my own experience and practice—something of my personal experience and practice, which

may be associated with this origin and place, and not improperly spoken of in connection therewith.

The author of this line, as I have said, was a playwright, a writer of plays. His name was Terentius Afer. He had been a slave, and was made a freedman by his master.

It was in a Roman theatre, where the play containing it was first being acted, that the line, as soon as spoken, elicited an universal and rapturous applause.

Now, you know that this, our church of the Transfiguration, and the rector, have long been much associated with theatres and actors.

Poor souls! They are wearied with their work, and worn with their lives of excitement, and have need, as few others, of the day of rest; while their kindly, generous hearts and lavish hands are so responsive to the constant appeals of the needy brother or sister, as to leave often less than the needy self requires. The good God who knoweth whereof we are made, and who knoweth all things, and pitieth us even as a father his own children, He will make all allowance for all men. He will judge all men in mercy, with a mercy infinitely beyond all human mercy.

But ah! if only the weary would come for the comfort and strength of the morning Sacrament, and then give the remainder of the day, if need be, to such rest as might meetly follow the meet reception of that morning Sacrament.

But ah! if those who have nothing to give—literally nothing of gold, or silver, or copper to offer—would come, with the assurance again and again here given, of a welcome all the same, and offer themselves to Almighty God.

My friends, the actors—God bless them! and you all, Annas dear, and all others who hear me, or to whom these words shall come—hither bring their brides for the wedding, their babes for the Baptism, their dead for the burial; hither come, that their sick may be visited, their mourners comforted, their perplexed and troubled and sinful counseled and relieved. Alas, alas! that this latter is so infrequently, so exceptionally, done!

But it was of my own personal experience, of my own personal practice, of my own personal rule, that I was passingly to speak, as regards the place for which was written, and wherein was so rapturously received, the line: *Homo sum: humani nihil a me alienum puto.*

Many who know me not personally, who know me only by name, and as rector of the church blest with its happy association, for the potentiality and the possibility of greater good, with so large a class of our fellow men, take for granted, that I must needs be, not a sometime visitor, but an often, an almost constant, frequenter of that place, the theatre.

My friends, the actors—from what time they became such—from what time they knew that I was the friend to them in the best sense, that I am—used to ply me very constantly with most kindly, pressing invitations. My answer used to be: "I appreciate your kindness, but I can serve you better if I do not avail myself of your invitations." But the coming of those kindly invitations did not cease until I said to one and another of them: "My friend, my friend—were you mortally sick and desired for some reason that Dr. Houghton rather than any other should come to you, where would you prefer to find him? Here in his church, in his rectory, or in the dress circle of your theatre?" To this there has been but the one response: "Oh, here in his rectory, in his church!" And so all expectation, all desire of seeing Dr. Houghton at the theatre has been relinquished.

In morals, in manners, in person, in what he is and does, and in what he is not and does not, the priest will ever take heed that he offend not one of Christ's little ones; that he be not wanting in any thing, so far as possible, that shall attract each of those little ones.

"Be ye clean—in all things—that bear the vessels of the Lord."

And, my Annas, let us all do our endeavor to make our lives, and our words, and our ways, our persons, and the places where we live—be they never so poor and humble—as sweet and as savory as may be.

But in the meanwhile how about the line—first heard in a Roman theatre, so early built into my mind—that has led to the saying of this all?

Homo Sum! I am a man, with all his susceptibilities to sin, to suffering, to sorrow. I know what can gladden him and what can sadden him; what can tempt and overcome him. I am a man, whose it may be to experience whatever vicissitudes can fall to the lot of man. I may be impoverished. Home and friends and good name may be lost to me. Weakness of body and mind may await me. I may be hungry, sightless, deaf, halt, loathsome to look upon or approach. In the prison, in the hospital, with the outcasts my place may be; the common death and corruption are before me.

And, therefore, because of this, because I am one of those whose susceptibilities of whatsoever sort I know, and whose experiences, of whatsoever kind, I cannot say that I may not be called to undergo, as some of them I assuredly shall, I think nothing alien to me, nothing foreign to me, nothing void of interest to me, nothing a matter of unconcern to me, that has to do with my fellow man, with his weal or his woe.

I, that am human, will never fail to be touched with a feeling for all human infirmity. I, that know the need of a never failing charity, will never fail in the exercise of charity toward all men.

"*Homo sum; humani nihil a me alienum puto.*" This line, early built into my mind, and early chosen as the motto of the seal for my letters, I have desired and sought to illustrate, in such measure as I could, in my life and intercourse with all men.

As St. Paul says to those to whom he is writing that he is their servant for Christ's sake, so I might well have added to the line, in my early appropriation of it, "*propter Christum*", for Christ's sake, Who became man, that what, as God, He knew by His omniscience, as man He might know by His experience, viz., the infirmities of man, and sympathise with man, and minister to him according to his whatsoever need. Ah! would that it might ever more and more thus be so with us all! so that we might desire and strive, not only by reason of what we are, but for Christ's sake, to be sympathizers and servants of all men.

But, as I said, there was something else, in particular, of early classical reading, that was builded into my mind, there to remain and to exert its influence my life long. What this Anna day of an Anna sort, dear members of St. Anna's Guild and other friends, I would fain communicate to you with its lesson for us all, has to do with that long-ago learned and never forgotten something else.

The Greek writer, Xenophon, in his narrative of the education and training of Cyrus, the younger, says that it was the practice of this Cyrus, when receiving as a gift, a cask of wine, of a rare excellence, or a kid, the flesh of which was of an unusual sweetness and tenderness, always to send a portion of the same to one or more of his friends, with the following message: "Your friend Cyrus, has found this wine, or this flesh, of a remarkable flavor, and asks that you will enhance his enjoyment of that which he retains by accepting from him that which he sends."

While I was settling myself down to the preparing of an Anna address, for the present year, which was to have to do, as hitherto, with some one of our four Scriptural Annas—it was to have been, I think, an exposition and illustration and application of just a bit of the song sung by the first one of them, which blessed Mary took for the pattern of her *Magnificat*, and which I put together for you at the close of the last year's address as literally and as fully as I could—I chanced upon a later-day Anna cask and kid, so to speak, which I felt that I must stop and share with you, and so myself be all the more glad that I had chanced upon them.

I was turning over the pages of one of the volumes of Dean Stanley's Memorials of Westminster Abbey, reading what is there told of one and another of those who lie buried in that Abbey, and I came upon his mention of the Princess Ann, daughter of Charles the First, whose body there awaits the coming of the Lord, who is the Resurrection and the Life. Very brief, but most touching and lovely is the record:

"Princess Ann, daughter of Charles First, who on her death bed at four years old was not able to say her long prayer—meaning the Lord's Prayer—but said she would say her short one: 'Lighten mine eyes, Lord, lest I sleep the sleep of death!' and so the little lamb gave up the ghost."

As I read the sweet and touching record—all that is told of her—and thought of its comforting lesson for us, I was taken back to something that I had long ago learned concerning the prayers made to the dear Lord when He was upon earth, and which the dear Lord was pleased to answer.

Again and again have I reminded the sick of those prayers, and bade them be abundantly content with the using of them when strength of body and mind sufficed for nothing more, telling them that He who once heard and answered them on earth, would assuredly hear and answer them now from the throne of His glory at the right hand of the Father, if they went up to Him from the penitent, loving, trustful heart. And I would say to them: When there is no strength for the using of these prayers or others like them, then be not troubled, but let the Name above every Name, Jesus, Jesus, be upon the lips, only that and nothing more; and when there is no strength for this, let it be in the heart, and fear not.

Some of you have heard of the some-time famous vicar of Leeds in England, afterward Dean Hook of Chichester. In a letter written not long before his death, contained in his biography, he speaks of no longer using many and long prayers, but contenting himself with ejaculations and aspirations and being always, as he trusted, in a prayerful mood of mind.

And it is told of Henri Perreyve, the writer by whom my attention was first, and that so long ago, called to what I am now telling you, that, when in death he could no longer pray with his lips he seemed to be praying with his eyes, as he kept them so immovably and lovingly fastened upon the image of the dear crucified Lord before him.

And now let us recall some few of the prayers which the dear Lord heard and answered when on earth, and which He will hear and answer, if they go up aright to Him on His throne of glory, where He is still touched with a feeling of our infirmities, and ever liveth Himself to make intercession for us.

A loathsome leper says to Jesus: "Lord, if Thou wilt, Thou canst make me clean." The sinner's prayer. And the Lord says at once: "I will, be thou clean!

Two blind men cry out: "Jesus, thou son of David, have mercy upon us," and He gives them their sight.

The disciples in the ship about to be whelmed by the waves, say to Him in their dismay? "Lord, save us, we perish," and He rebukes the winds, and the sea, and there is a great calm.

A centurion comes to the Lord with the words: "My servant lieth at home"—his master's house is his home, he is not sent to the almshouse, if there was one, or elsewhere to die—"sick of the palsy, grievously tormented; speak the word only and he shall be healed." And the Lord speaks the word and he is healed.

The woman of Canaan intercedes with Him: "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with the devil," and the Lord, after the testing of her faith and her humility, answers: "Be it done unto thee even as thou wilt," and the daughter is made whole from that hour.

Jairus, the ruler of the synagogue, on his knees pleads for his little daughter: "My little daughter lieth at the point of death, come and lay Thy hands on her, that she may be healed; and she shall live." And the Lord answers that pleading, with His *Talitha Cumi!* "My lamb, arise!" and the little lamb leaps into life again.

The mother of the Lord does but tell Him that here is no wine. She asks for nothing. She but speaks of the want, and the want is more than abundantly supplied.

The two at Emmaus say to Him—as there are those of us here who might well continually be saying to Him: "Abide with us for it is toward evening, and the day is far spent," and He goes in to tarry with them.

A dying man entreats Him when dying: "Lord, remember me when Thou comest into Thy kingdom," and that day the Lord takes that dying man into Paradise.

Nor let us forget the wordless prayers—the sufferings, and the sorrows, and the sins, and the shame, and the desires, untold in words, which pleaded and prevailed with the dear, loving, compassionate, considerate Lord.

The touching of the hem of His garment by the woman, those many years so hopelessly diseased, was her prayer of faith that received the answer: "Daughter, be of good comfort, thy faith hath made thee whole," and secured for her the needed wholeness.

The climbing of the tree told the Lord of Zacchaeus' desire to see Him and be saved by Him, and brought the Lord with salvation to the house of Zacchaeus.

The doing of something, if it means something, is ofttimes more effectual than the saying of something, dear Annas and others!

The falling tears of the widow of Nain were the words of the prayer, whose answer was the touching of the bier by the Lord and the giving back to her of her living son.

The woman, that was a sinner, confessed her sins, and sought forgiveness, with her tears, and her kisses, and her ointment, and the wiping of the Saviour's feet with her hair, and obtained it: "Thy sins are forgiven; thy faith hath saved thee. Go and sin no more."

The adulteress prayed with her silence and her shame, as she stood before the Lord: and her silence and her shame won from Him the assurance that he did not condemn her, and the bidding: "Go and sin no more."

Yes, dear Annas and others, our silence, our shame, our tears, our endeavor to get near to the Lord in whatever way, to do something for the Lord and for the Lord's, will cry aloud in the ears of the Lord and win from the Lord the most needed gracious answer.

The one by whom my attention was first called to the prayers addressed to the Lord and answered by the Lord when on earth, somewhat thus closes what he had had to say about these prayers:

"O heart of man which God hath made, and of which he sees and knows both the strength and the weakness, if you suffer, tell out your suffering simply to your eternal Friend who loves you, and will enter into all your griefs. Make no attempt at fine language, all you need is to show Him your tears, that He may wipe them away and comfort you. Be not troubled that you have no other words than a confession of your own weakness, like the lispings of a sick child upon its mother's knee.

"O Jesus, who dost love a simple prayer, and art pleased in Thy Gospel forthwith to answer petitions offered up in this spirit of childlike simplicity, grant to us, who kneel before Thee, that we, too, may pray with childlike hearts, that we may forget ourselves, and think only of Thy compassion, Thy tenderness, and the sympathizing tears which Thou didst weep over the griefs and sufferings of mankind."

Dear Annas and other friends, like the Princess Ann—the dear little soul, God rest her!—let us each too have our short prayers as well as our long prayers. Let us store our memories with the prayers which the Lord heard, with petitions and words of praise from the Psalms and the Prayer Book. Let us never forget our Guild motto: "Set a watch, O Lord, before my mouth and keep Thou the door of my lips."

The Living Church.

Chicago, Saturday, February 20, 1892.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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Through the twilight into darkness,
Daylight glories gently fade,
And by exquisite gradations
Sunlight passes into shade;
Ever between light and shadow
Some soft middle-tint is laid.

As in all the world around us,
So through all the world within;
Daylight joys in twilight linger
When our nights of grief begin;
Over sadness broods the memory
Of the gladness that has been.

In the Church, by such transition,
Changes now the Christian Year;
And between the light and shadow
Mellow middle-tints appear—
God's great love and glory blending
With our night of evil here.

Ere the Lenten shadows deepen,
While before our dazzled eyes
Fades Epiphany's great splendor,
Blessed twilight veils the skies,
And the star of Bethlehem lingers
Over where the young Child lies.

There is a practical purpose, as well as a poetical sentiment, in what has been called the "Lenten Penumbra." While this pre-Lenten season serves to temper and attune the spirit in harmony with the solemn environment into which it is about to enter, it also affords a much-needed opportunity for considering ways and means, and arranging plans for the best possible use of Lenten opportunities. Like all other seasons or occasions of especial interest, Lent will yield its best results only as it is entered upon with serious purpose and earnest preparation. The Church would not have us come upon the solemn season abruptly; she would have us pause upon the threshold, to collect our thoughts and gird up the loins of our minds. And as we stand here in the twilight we should ask ourselves: How shall we make this Lent a "dear feast" and gather from it great blessing and renewed strength?

LET us regard Lent as a sort of training school for the development of the soul, a special season for spiritual exercise. As a man who goes into a gymnasium to strengthen his body, or into the college to gain intellectual power, subordinates other things to these ends, and for the time lives by rule more strictly than is thought needful in the ordinary course of life, so must the devout soul determine beforehand the rule and order to be observed in this precious season, and follow it without wavering. All secularities that may be dispensed with consistently with duty, should be avoided, and exercises of religion, self-denial, and charity should be engaged in.

THE statement of the general principle is, perhaps, sufficient; yet there are many to whom further suggestions may be welcome. As to avoiding excess in secular business and pleasure, we all know that the tendency to such excess is characteristic of our American people. We are always at the maximum of nerve strain and excitement. Yet there is a minimum in nearly all business, which for a time may be maintained without serious impairment of interests; a minimum of social recreation that is consistent with friendly intercourse. By a prudent curtailment in one or other of these directions, time and strength may be saved for the real Lenten work of discipline and spiritual edification. Even this abridgment of lawful business and amusement is, in itself, a valuable discipline.

THE discipline of self-denial and self-control must, however, be brought to a more continuous exercise. A single or occasional act cannot be relied upon for development, physical or spiritual. Systematic, repeated, successive movements are required. Here comes in the benefit of abstinence; it may be every day, from delicacies; or on certain days, as Wednesdays and Fridays, from flesh food, of which nearly all our people eat too much every day in the year. Abstinence from meat every Friday in the year and twice a week during Lent, would be a hygienic gain to young and old except to those who are engaged in exhaustive manual labor. It would be, at the same time, a due conformity to the law of the Church which requires that Fridays be observed as days of "abstinence;" and no abstinence is more appropriate, to mark the day on which Christ's blood was shed, than that which refrains from food for the procuring of which the life of an animal has been taken. There are other ways and means of abstinence, besides fasting, but this is of most general application, most easily reducible to rule; and it is rule and system that we must have in our spiritual as well as in our physical and mental development.

PERHAPS one of the most ready and needful means of fasting, for many people, is the curtailment of secular reading, novel reading and newspaper reading; both are destructive of time and demoralizing in their influence upon mind and morals, unless very carefully guarded. One cannot travel in the street cars, even after dark, without seeing men and women straining their eyes with eagerness over cheap novels or badly printed newspapers,—mere scum and froth. Churchmen who are in earnest to make the most of Lent will endeavor at this season to make the least of newspaper and novel reading; and let the Sunday paper go over to Monday, if it must come into the house at all.

SOME of the time saved from secular reading and "society," during Lent, should be given to reading of a more serious and elevating character. Reading that is strictly devotional cannot, of course, be long continued, though it should have its allotted time each day. There is much other reading on the lines of Church doctrine and Bible truth, character and duty, that is to edification. We are to grow in knowledge as well as in grace. We should direct our Lenten reading to acquire a better comprehension of the Church, her ways and works, and of those things which a Christian ought to know and believe for his soul's health. The Book of books, we fear, gets very little study from the busy men and women of our time. There is the Psalter, which we prize as a treasury of worship, seldom opened except in Church; there are grand sermons which are seldom called for from the shelves of the booksellers; collections of devotional poetry comparatively unsought and unread; devout meditations upon the deep things of God, profound discourses upon the mysteries of life, wise directions for the acquirement of the wisdom that is better than rubrics, precious words of consolation and encouragement for all who are weary and heavy laden.

A RIGHT preparation for Lent requires well-considered decision of some things about which the pastor's advice should be sought. It may be permitted to us to suggest, however, some points to which attention should be given. There is the question of attendance on special services; of receiving the Holy Communion, and preparation for it; of contributing to the work of missions, and of personal participation in that work. There may be poor to be visited and relieved, youth wandering in forbidden paths to be sought out and rescued, lukewarm Churchmen to be interested again in the work of the parish, strangers to be welcomed, men careless about religion to be brought to church, children to be found for the Sunday school. In these, and in many other ways, genuine missionary work may be done, and such work is twice blessed. A distinct, but not too severe, rule of self-denial must also be adopted, keeping in mind that it is better to perform a small duty well than a large one imperfectly, and that to undertake more than is prudent is discouraging and harmful.

THE LOWER CRITICISM.

The word criticism as applied to anything sacred has an ugly sound. It suggests fault-finding and contradiction. But in the scientific use of the word this objection disappears. Here it signifies, or ought to signify, a method of discovering truth and of estimating its value.

As applied to the Bible there are two kinds of criticism, the "lower" and the "higher." The first of these of which we propose to speak at present, concerns itself with the study and comparison of the manuscripts which have come down to us, the translations into various languages, the quotations and references to be found in ancient writers, all this for the purpose of ascertaining as exactly as possible the very words of the original documents. This kind of criticism was pursued in the early Church, and as soon as it became evident that through the very large number of copies spread abroad, many of them written carelessly by ill-instructed scribes, errors and mistakes were becoming abundant, measures were taken by the authorities of the Church to set forth more perfect editions. Such a work was entered upon in the year 332, when Eusebius, one of the best scholars of his time, undertook to provide fifty careful copies for the churches of Constantinople. Other work of the same kind was done in other places at this period, when new and splendid churches were springing up in every direction. The four earliest manuscripts which have been preserved belong to this period and are examples of the same care. Scholars tell us that the New Testaments of the fourth century are more accurate than the common run of those of the second and third centuries.

In the year 383, St. Jerome undertook a thorough revision and, substantially, a new translation of the Bible into Latin. He was a well equipped scholar and had access to all the learning of his age. He used the oldest and best Greek manuscripts which he could find, and introduced many changes into the Latin text. His translation continued to be that of the Church of the West, without change, until the year 1695. It will be seen that his work involved very largely what is known as the "lower" criticism.

Learned men, whether they have any proper claim to the name of Christian or not, are at liberty to spend their time on this kind of study if it attracts them, and the results may or may not be valuable to the Church. Up to a certain point, the "science" of the Christian and the non-Christian are the same, that is, so far as the ordinary "canons" or rules are concerned by which the probabilities are ascertained and weighed in favor of or against a particular reading. But when the non-Christian critic adds to these, other rules which go with his non-Christian attitude (as that the Apostles or other sacred writers could not have known or believed a particular doctrine, for example, the Divinity of the Son, or that a particular fact was unknown to them, as the supernatural conception and birth of Christ, and that consequently all expressions or passages which would prove the contrary must be elided), then the Christian scholar parts company with him. To him the presumption is in favor of those very things which the other assumes to be false.

Now this work of critical scholars is no doubt of great use in ascertaining with more or less probability the exact words of the writers. Certainly, to those who think that Christianity at the first was constructed out of a previously existing written record, or that it is to be so constructed now, such work may be of supreme importance.

But the relation of the Catholic Church to the New Testament Scriptures is a little different from this. It is well known, or ought to be well known, that Christianity and the Church existed over a large part of the world, that there was a definite "doctrine," a "fellowship," a "breaking of the bread," and "prayers," before a line of the New Testament was written. Members of the Catholic Church, founders and others, wrote the books, and ultimately the Church set them forth and gave them her *imprimatur* as the inspired and authoritative Scriptures. Their earliest and most permanent use was for devotional reading in the churches. Accordingly, what the Church was solicitous about was that the forms in which she used these books should be such as to convey adequately and effectively what the writers recorded as fact and what they taught as doctrine. It does not appear that she was ever greatly concerned about the very words. It was sufficient for all intents and purposes if the original thoughts were conveyed.

The truth is, that among all the hundreds of divergencies of which we sometimes hear so much, there are none which affect a single teaching of the Catholic Church. The exact reading may be one thing or another, but no doctrine is touched. This may explain why the Church is comparatively indifferent about this particular kind of criticism, and why new versions are not taken up with any great enthusiasm. The Church herself is the "pillar and ground of the truth," and she is satisfied if the form in which she uses the Scriptures suffices to convey the true teachings and thoughts of the inspired writer, without being too anxious about the matter of verbal precision, which after all can never be attained with absolute certainty. Take even what may be considered an extreme case, the three witnesses in the fifth chapter of the First Epistle of St. John. The actual words may or may not have been penned by St. John himself, but they convey no false idea of his teaching; on the contrary, they are entirely in accord with that teaching. Therefore it becomes a matter of comparatively little importance, for the purposes for which the Bible is read in the Church, whether this perfectly legitimate expansion of his thought is allowed to stand or not.

The Church may, in her own time, take advantage of the results of modern critical scholarship so far as she finds it of use to do so for her own proper ends. Meanwhile she is well assured that her Scriptures contain no error which affects either the truth of the narrative or the truth of doctrine. Until, by her own authority, she sets forth a new version, no officer of hers has any right, by virtue of his superior learning, to introduce corrections or make omissions.

We have restricted our remarks at present to what is designated as "lower" or textual criticism. At another time we shall have something to say on the subject of the "higher" criticism, as it is called by way of distinction, which is causing so much anxiety of late years in so many quarters, and which the enemies of Christianity, with much exaggeration and distortion, are endeavoring to make use of to the subversion of our holy religion.

SERMON NOTES.

THE UPLIFTING HAND.

BY THE RT. REV. DR. WHITEHEAD, AT CHRIST CHURCH CHAPEL, PHILADELPHIA, JAN. 17, 1892.

"Jesus took him by the hand and lifted him up." St. Mark ix: 27.

No one who carefully reads and considers the Holy Gospels can fail to note how frequently, as if He loved to do it, our blessed Lord brought Himself into actual, personal, physical contact with those to whom He ministered. He could dispense blessings at a distance. He could speak the word and be obeyed. There was no necessity laid upon Him to use visible means of cure, to be in the presence of those whom He would bless. And yet how often, in all the Gospels, do we read such incidents as this where Jesus, descending from the glories of the Mount of Transfiguration, vouchsafed to take a personal, sympathetic interest in the boy with the deaf and dumb spirit, and, after casting out the foul visitant, took the exhausted sufferer by the hand and lifted him up.

When mothers desired a blessing for their children, they brought them that He should touch them, and he sat them on His knee, laid His hands upon them, and blessed them. When the blind men came to Him, not content with words of cheer and authority, it is written that He reached out His hand and touched their eyes; so also He touched the ears and the eyes and the tongue of the man who was deaf and had an impediment in his speech; and even the repulsive leper, breaking all bounds of conventionality and decorum, could not by his reckless presumption turn the Lord's compassion away from him. It is recorded for great comfort in our sin and need, that even to him, vile as he was, the Saviour showed marvellous condescension, "He reached out His hand and touched him." You would not have done it, nor I. But the Master did it, hallowing thenceforth all sickness and pain, all human needs of whatever sort, making each a blessed opportunity, and sanctifying by His touch, the human senses of sight, healing, and speech, and exalting the sense of touch as one of the highest, if it is not indeed the best, instrumentality in the furtherance of His kingdom.

And so we come to the one word of counsel and encouragement which I desire to utter on this occasion. The Brotherhood of St. Andrew seeks to fulfill the duty, shall I not better say, to enjoy the happy privilege, of helping the churches, and then the Master, in verily uplifting the children of God by personal contact. The rule of prayer keeps the channel open whereby the life-giving power of the risen Head flows perennially into the hearts of those whom He has already touched and lifted up, and made members of Himself. The rule of service sends every brother to lay hands of love on others, getting them on their feet, unstopping their ears, opening their eyes, unsealing their lips, helping them to walk, and bringing them, as Andrew did his brother Simon, more and more closely to Jesus.

Gaze daily into the Master's face; hearken diligently to His words of instruction and of cheer; grow into His likeness and learn to think His thoughts, and speak His words, and do His deeds. And as by His precious spirit, He Himself lives more and more within you, the love which constrained Him to lift the whole race nearer to His heart shall make it the very joy of your lives to reach out the same uplifting hand to every one who needs you. Daily contact with Him will surely bring us in more intimate contact for good with all His brethren.

EVERY FAMILY SHOULD HAVE A CHURCH PAPER.

FROM A FRIDAY EVENING LECTURE, BY THE REV R. H. GESNER, B. D., RECTOR OF ZION CHURCH, MORRIS, N. Y.

"And the Gospel must first be published among all nations." St. Mark xiii: 10.

The Gospel is to be published, made common, not by the living voice alone, but by the written and printed word, through the medium of Church newspapers and periodicals.

You know how people regard their village or county paper. To the tired merchant or farmer, it is almost indispensable as he draws his chair within the benignant radiance of the evening lamp. He will tell you that he must be "posted," that he must keep up with the times, that he must know what is transpiring in the neighborhood, in the State, the nation, the world. Yet if you say to him: "Do you take a *Church* paper?" he will speedily find occasion to change the subject!

Yet is it reasonable that a man should allow himself to get behind the times as regards the things pertaining to the kingdom of God? Ought he not to keep "posted" on the work, the progress, the conflicts, of the Church? Will he say: "I hear enough about the Church on Sunday to last me through the week?" No man can hear too much about the life and growth, the trials and the triumphs, of the kingdom of God. No pastor, however faithful, can take the place of an earnest, fearless, well-edited Church paper.

What I have said implies that every family ought to take a Church paper because it helps to keep them in touch with the Church at home and abroad. When a parish thinks only of its own narrow interests, cares for nothing outside of its own limits, it is afflicted with that bane of corporate life, parochialism! It is much like a man who thinks only of his personal ease and comfort, who pays no heed to the need and suffering of his fellow-men, who, unlike Sir Launfal, bestows not so much as the passing coin of a kindly word or a whispered prayer for the crying ills of a maimed and bleeding world, but goes his way with steeled and indifferent heart.

From such a working of parochial life, the Church paper helps to deliver us, to keep us in unceasing communication with the great world of Christianity outside of us. It stimulates our zeal with the knowledge of the labors of other lively members of Christ. It aids in infusing the missionary spirit, as we read of the needs of the Church in foreign and domestic fields.

Again, the Church newspaper is an educator of young and old in Churchly ways and habits. Each week it comes with its entertaining story for the children, its tales of thrilling interest of those who fought the good fight of faith long ago, on the hot plains of the East, in the dark forests of Europe, or on the lone prairies and storm-bound coast of our Western land. It comes with its melodious poetry, breathing to our souls the car-

dinal thought of the ecclesiastical season. It tells us of the books that issue weekly from the press. Through its open columns we hear the voice of our reverend fathers, the leaders prominent in every good word and work.

The Church paper is the Christian telephone that carries messages to the faithful from lips thousands of miles away. In its instructive and careful editorials we are put in touch with the burning questions of the hour.

More than in any other way you will learn through the Church paper, of the growing life, the advancing thought, the ceaseless activities and labors, of the Church of the Living God.

Brethren, I appeal to you to keep abreast of the active work and thought of the Church. The Church paper will increase your interest in the parish as well as in the teeming realms beyond. It will help you to be more faithful servants of Jesus Christ and His glorious kingdom. It will ingrain and enforce in your hearts the blessed teachings and harmonies of your apostolic Faith. It will bring to you, your children, and your neighbors, such priceless influences as only God can measure when He counts up His jewels in the heavenly treasury.

A WINTER VACATION.

V.

DEAR LIVING CHURCH:—My little visit to Dublin had some points of Church interest. My Sunday was spent there, and coincided with the general excitement caused by the lamented death of Prince Albert Victor, Duke of Clarence and Avondale. I went to St. Bartholomew's at eleven o'clock, and found a most refreshing service. The church is beautiful, a gothic structure well put together, with a peculiar arrangement of the transepts, each of which is composed of two bays, placed side by side, with supporting pillars between the two. This gives space and variety, and does away with the necessity of the expensive construction of roof where the transepts are built as high as the nave. By the church is a commodious church hall, and yet again near that, a fair vicarage, church and all enclosed in one garden.

The chancel was well furnished, needing only the lights; the service was fully choral, Matins and Celebration; the boys' voices were of surpassing sweetness, and the music was reverently done; care was shown in every detail, the Gregorian chanting of the Psalter being as tenderly done as the most elaborate part of the service. How good it was to be one of such a worshipping congregation! There seemed to be no fear of external reverence, and one could see here and there the use of the sacred sign. We had a a sermon on the Marriage in Cana of Galilee, a clear, out-spoken Catholic sermon, with no uncertain sound. I must mention a point the preacher made which occurred to myself when studying the miracle. It was this, that there is no reason why we should conclude that all the water in the waterpots was turned into wine. The letter would imply that only the water which was drawn out was thus miraculously changed. I remember seeing a picture once where this idea was depicted; as the water from one of the vessels was being poured into that in the hands of the servant, the curving stream in the descent showed the change from the clear water to the ruddy wine. The reverent awe on the faces of the servants gave comment to the wonder.

As I followed the service, I saw how impossible it is by repressive rubric to hinder the outcome of truth. The preacher was also Celebrant, and even if he had not referred in his sermon to the Real Presence, one would have known his faith to see him at the altar. It was indeed a delight to be at St. Bartholomew's, Dublin.

In the afternoon we went to St. Patrick's. How pathetic it is to enter such a place. The traditions of Church and State still linger there. The banners of the knights hang down over the stalls in the choir with the helmets and swords of chivalry, but how different all was from the tone at St. Bartholomew's!

The choir had about it all, a sort of sturdy, honest irreligiousness. They came in, eyes all about them. They took their places and lolled about bravely. They sang well and lustily. That *they* should sing was evidently the reason, and the prime reason, of their being there. So it went.

The organ was splendidly played by Sir Robert Stewart, sympathetic to the last degree. His improvisation at the commencement of service was masterly; at first a few notes; then a gradual increase until the majestic organ throbbed with life under his facile hands. All round him through the service were young men who hung upon his every action, and helped him *con amore* with the stops. Beautiful it was, like a father with his children, but there was danger in it too, for at times, proceedings which might not be really so, looked like indifference or irreverence. What musician is there that does not know the dangers which lurk about an organ keyboard during divine service.

The Psalms were splendidly chanted to florid chants, such a contrast to the use of St. Bartholomew, where the psalter stood out in most impressive simplicity. One does not care particularly for the words in such rapturous harmonies, but in the simple style, the words are everything. The service was Stewart, full of melody, one anthem was by Spohr, and the second, the grand old composition by Blow: "I beheld, and lo, a great multitude." I had not heard it for many and many a year, but fresh and vivid and picturesque it was as ever. The tenor solo, "These are they," was especially touching. I fear it might be considered tedious nowadays, I mean the anthem as a whole. For American use, some of its involved verse parts might be cut out. Enough is left of simple grandeur and effective music to make a most impressive addition to choir music.

The whole service was a grand one. The crowded church, the aged and venerable clergy, and the eloquent sermon with loyal allusion in pathetic phrases to the great sorrow known to all, made a magnificent whole. It was too dark and too late to visit the tomb of Swift, and well of St. Patrick, which still bubbles up within the building. Indeed, it was hard to move out of the building, for the great congregation, at the close of service, surged up into the choir to pass by the organ and organist as the Dead March, from Saul, gave forth its solemn strains.

Through the crowded streets we walked to the Shelbourne, where the evening was spent in pleasant converse about Chicago friends and others. It came about this way: I noticed at the *table d'hote* a gentleman whom I thought must be an American. He had a certain quick way about him, alert and keen. He nervously wiped his plate off once with his napkin. He seemed to be wide awake all over, he took the little bit of ice cream they give you at this side, in a bite or two, and asked for more; so, at the first opportunity, I bowed to him, feeling he must be an American. I was mistaken. When I entered the reading room after dinner on Sunday night, he bowed to me, opened a conversation at once, and when he heard of Chicago, he surprised me further by saying: "I heard a grand sermon on Atheism once, from your Bishop out there, when he was visiting Bermuda, where I was stationed with my regiment." So there was, after all, a link between us.

What a talk we had there. I hope I talked "wiser than I knew," for in that little group by the fire in the Dublin inn, were gone over all manner of questions relating to American affairs, religious, social, political, and prospective. J. H. KNOWLES.

Dublin, Jan. 19, 1892.

BISHOP KEMPER.

Bishop Kemper was not a man who courted or cared for publicity. He lived in the eyes of all men. Possibly no face and figure were as widely known in the great Northwest as his. But he was a *Bishop*. That title summed and rounded his ideas of his business in this world. For reputation, for honor, for influence, for wealth, for anything this earth contained, except as it helped to fulfil that office, he cared absolutely nothing. He swerved neither to the right hand nor the left. He was utterly single-minded and single-purposed. Everywhere and always he was the same—the bishop. He cared to be nothing else. He cared to be known for nothing else. He walked under the awful burden of that high office humbly and prayerfully, kindly and lovingly, and cared not whether he was known or unknown beyond it.

Two years ago we were in a railroad carriage, when the Bishop came in. A number of gentlemen were conversing, and the conversation turned on success in life. One of them (not a Churchman), known all over the West as one of its largest capitalists and most successful business men remarked: "Gentlemen, there is a man (pointing to Bishop Kemper) who is the most successful man I know, as well as the most devoted to his business. When I look at him I consider myself an entire failure. He is the richest man in the Northwest."

A rather obtuse personage in the company said: "Why, I did not know the Bishop was rich." "Rich," was the answer, "why, he is so rich that he doesn't think as much of a million dollars as you or I would of a hundred, and we are not paupers. Why, he'd give away a million on sight, and never miss it. What grubbing fellows he must consider such as we! Yes, the Bishop is rich. He is the only man I could envy. The look on half the faces in this car, when he came in, is something all the money in the country couldn't buy."—*Christian Year.*

PERSONAL MENTION.

The address of the Rev. W. Sharp, Jr., on and after Feb. 27th, will be Tecumseh, Neb., until further notice.

The address of the Rev. H. Fields Saumenig is 1632 17th st., Washington, D. C

TO CORRESPONDENTS.

NOTE.—All contributions accompanied by a stamped and addressed envelope will be acknowledged if accepted, or returned if rejected. Of rejected contributions no mention will hereafter be made in this column, nor will such copy be returned or preserved except under the above condition.

ORDINATIONS.

On the 5th Sunday after the Epiphany, a special ordination was held in St. George's church, New York City, of which the Rev. Dr. Rainsford is rector. Bishop Worthington, of Nebraska, acting for the Bishop of New York, ordained to the diaconate Mr. Franklin C. Carter. Dr. Rainsford preached the sermon on the occasion and presented the candidate. The Rev. Mr. Carter at once entered on his duties as assistant minister of the parish.

OBITUARY.

WAITE.—Entered into rest at Middleville, N. Y., Feb. 1. 1892, Mrs. Mary Elizabeth Waite, aged seventy-five years.

CALHOUN.—In Cheshire, Conn., Feb. 2nd, Seth Calhoun, aged 87 years, 7 months,

WHITE—Entered into rest, Jan. 20th, 1892, in Redwood, N. Y., Albert L. White, in the 82nd year of his age. A faithful and devoted Churchman, and for over 20 years warden of St. Peter's church, Redwood, N. Y.

ELLIS.—Entered into rest suddenly, on Jan. 9th, 1892, at Montpelier, Vt., Jabez W. Ellis in the 75th year of his age.

"And with the morn those angel faces smile,
Which I have loved long since, and lost awhile."

DAY.—Entered into rest at the home of Miss Christine Bates, in South Glastonbury, Conn., on Sunday, Jan. 31, 1892, Miss Aurelia R. Day, for many years an esteemed member of the family; also at the same place, on Thursday morning, Feb 4, 1892, Mrs. Mary E. Dayton, sister of Miss Christine Bates.

"He giveth his beloved sleep."

PYNE.—At Elizabeth, N. J., on Feb. 4th, 1892, the Rev. Charles March Pyne, Captain U. S. Army, retired. "I have fought a good fight."

ACKNOWLEDGEMENTS

I have received the following acknowledgment, signed in their own hands, from the Indian children, of gifts sent them for their Christmas tree. About 70 Indians were fully provided for.

ALFRED M. ABEL.

NEAH BAY, CLALLAM CO., WASH.
Jan. 12, 1892.

We, the undersigned Indian pupils, attending the Neah Bay Industrial Boarding School, do sincerely thank those people in the East who sent us so many nice presents at Christmas.

SIGNED BY 39 INDIAN BOYS AND GIRLS.

APPEALS.

THE GENERAL BOARD OF MISSIONS.

(Legal Title. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America.)

All men, women, and children who belong to the Episcopal Church are members of this society and share the privilege of supporting its missions at home and abroad. Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China, Japan, Africa, Greece, and Haiti; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages will cost $500,000 this year, and depend wholly upon voluntary contributions. Gifts may be designated for any part of the work. Remittances should be made to Mr. George Bliss, treasurer, and communications addressed to the Rev. Wm. S. Langford, D. D., Mission Rooms, 22 Bible House, New York.

All are invited to help the Children's Lenten Offering. For boxes send to above address.

WM. S. LANGFORD,
General Secretary.

MISCELLANEOUS.

AN experienced organist and choir-trainer (Englishman) seeks re-engagement at Easter. Highest references and testimonials. Address ALPHA, care THE LIVING CHURCH.

A SUBSCRIBER is willing to donate to any charitable institution, or to any one who would value them, the back numbers of THE LIVING CHURCH, complete, for 1890 and 1891. Address H. MCC., care LIVING CHURCH.

WANTED.—A Probationer for nurse in a small Church hospital at Lebanon, Pa. Please apply to MATRON Good Samaritan Hospital, Lebanon, Pa.

WANTED.—By a Churchwoman of large experience, for term beginning Sept., '92, a position as Lady Principal in diocesan school for girls, or Housemother in same for boys, or as Superintendent of Church Mission House. A. F. M., care of LIVING CHURCH.

THE daughter of a clergyman who has been studying music for many years, under Kapell-Meister Callawoda of Carlsruhe, Germany, and Marmontel of Paris, desires a position as teacher next September. Address H. A. S., 244 Prytania st., New Orleans, La.

AN ORGANIST (communicant) of eight years' experience in training male choirs will be open for engagement after Easter. Highly commended. Address X, this office.

THE St. Agnes Guild of Calvary church, furnish vestments, embroideries, etc. Choir vestments a specialty. Address the Rev. W. H. MOORE, 975 Monroe st., Chicago.

PENNOYER SANITARIUM. This institution with new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants. As a winter health resort, no superior may be found in the North. For illustrated circular, address D. PENNOYER, M. D., Manager, Kenosha, Wis.

CHOIR AND STUDY.

CALENDAR—FEBUARY, 1892.

21.	Sexagesima.	Violet.
24.	St. Matthias.	Red.
28.	Quinquagesima.	Violet.

THE CHRISTIAN YEAR.

BY THE REV. J. ANKETELL.

SEXAGESIMA SUNDAY.

"I will boast of my infirmity."—II Cor. xi: 30.

O Lord, in Whom we trust,
Our shield and great reward,
Defend our souls from harm and lust,
Through Jesus Christ our Lord.

Grant honest, faithful hearts,
A rich and fertile ground
Whence Thy good Spirit ne'er departs,
Where precious fruits abound.

In weariness and toil,
In fasting and distress,
While heathen rage and foes despoil,
We seek Thy Name to bless.

Of old against Thy flock
The hosts of sin have warred;
We fear no foe, nor battle shock,
Where Thou dost lead us, Lord.

Our weakness is Thy might,
Thy glory hides our shame;
Beneath Thy bannered Cross we fight,
And conquer in Thy Name.

Then lead us, mighty God,
The Father of our Lord,
To follow in the steps He trod,
And share His great reward.

The Rev. Geo. T. Rider, having returned from Europe, all communications for this department should be addressed to him at No. 117 Prospect Place, Brooklyn, N. Y.

Having concluded our technical studies among English choirs, we shall gladly receive from our organists and choir directors, SERVICE KALENDARS, in resumption of our Choral Directory; always presuming that they reach us fortnightly in advance of publication day, as for home use, they need to be strictly anticipatory.

In the present empirical condition of the vested choir movement, the question of boy soloists must remain a vexed question. A writer, S. J. G., in *The Chimes*, of St. Paul's, Buffalo, undertakes to turn a very judicious saying by a late dean of Ely cathedral in evidence, and to bring it to bear upon a phase of the subject with which it cannot possibly have any relation. The situations are literally antipodal. The cathedral choir, which is exclusively in the dean's mind, is an institution, unique, local, without analogies elsewhere. It is an inner, isolated world, and its chorister school and choral life are unlike anything ever realized or hardly thought of in America.

So far as we are concerned, it may justly be admitted that so long as our clergy and choirmasters permit or insist upon the use of highly elaborated compositions for divine service, abounding in solo and voice passages, there must of necessity be provided competent soloists. Possibly, one lad in a thousand may be trained for such duties, where there is a sufficiently accomplished choirmaster. But at what an outlay of time, drudgery, and professional sacrifice is the transient achievement realized! Who is to remunerate the teacher who sacrifices profitable professional opportunities and valuable personal resources, in developing his soloist? Such extraordinary efforts do not lie within his compact as choirmaster. It may be safely said that each of our few remarkable boy-soloists represents a vast amount of professional labor that has not been paid for.

While we must all concede that a general demoralization may be looked for in the behaviour and moral quality of any specially gifted boy-soloist who is brought forward and exploited in parlors and concert rooms for pecuniary gain—a strain under which the adult character too often gathers spiritual harm and hurt, let us ask how it can be honestly helped? Suppose that the lad and his guardians have covenanted for a return of this sort in consideration of his musical education and its possible success! Is it not a just compact, in itself, apart from any and all possible contingencies? As our choirs are at present organized, then, such results, however much they are to be deprecated, are unavoidable. The popular soloist is necessarily subjected to demoralizing influences, from the mischief of which he now and then manages to escape. But in the prevailing absence of discipline and subordination, with a certain perilous freedom of behavior and carriage, the boy-soloist at best achieves a very dangerous success.

But shall there be no more boy-soloists, and shall there be no more boy-chorister solo singing? Those who are already acquainted with the writer's views on the subject, are ready for the reply that *all solos* should be sung by adult voices—men and women—and that the average boy-soloist and his solos are a pitiful snare and delusion, at once disappointing, unnatural, and inartistic; and that it would be better a thousand-fold to banish the treble and alto solos from our choirs, unless the adult woman-voice is available. This may be counted as an extreme opinion, and it certainly is not likely to prevail very generally until our congregations, and, indeed, our musical people, official and amateur, are more thoroughly educated. But accepting the unfortunate alternative of the boy-soloist, we must accept its contingencies too, and make the best of them; nor is it honorable or generous to object when the professor who has lavished time and labor in his education, is enabled to reimburse himself, even in part, from the lad's earnings. At best, it is but a necessary resultant from the prevailing wasteful administration of our choral interests, which, indeed, can be healthfully and fruitfully cared for under the choir school system, as found in the English cathedral and some principal parishes—a system as yet practically unknown among us.

The conventional boy soloist is, for the most part, a musical freak, a *lusus naturæ*, and at his best, is painfully apt to disappoint and distress where his best and most grateful services are due. But he is here, and very likely to stay; and they who are wise will try to make the best of him. In the English choirs where all the boys are, in effect, soloists, and where manners and discipline do their perfecting and perfect work, the choir boy usually reaches adolescence without a sacrifice of modesty, self-respect, and good-breeding. Our choir schools of the future may possibly serve our people in the same conservative and preservative way.

A respected contemporary in its account of the November Diocesan Choir Guild Festival of Connecticut, held in Hartford, ran wide of the mark in tracing the origin of that guild organization. It originated, in fact, in the mind and purpose of the writer who was so deeply interested in the great success of the first festival held by the Diocesan Choir Guild of Long Island, that he opened a correspondence with the organist of the church of the Holy Trinity, Middletown, Conn., Mr. H. deKoven Rider, urging upon him, as connected officially with the pro-cathedral church of the Presiding Bishop, to confer with his rector and bishop as an initiative measure. The rector, Dr. Parks, heartily entered into the proposal, a meeting of half-a-dozen leading organists from the principal cities in the diocese was called at the rectory, and then and there was an organization effected, forming one of the most energetic and successful guilds in the Church, as yet unsurpassed in the excellence and exalted range of its choral work.

LENT AND ITS MUSICAL LITURGICS.

A season of special and prolonged austerities, as of fasting, self-denial, multiplied alms-givings, abstinence from worldly and even lawful amusements and pastimes, the Church puts on her penitential garments, and drapes her sanctuaries and holy places with the purple of mourning; and these symbols not only reflect the severe solemnity of her admonitions and teachings, they at the same time touch the correlative minor of her solemn hymns and canticles, for there is the plaint and reproach of penitence and contrition for the faithful perpetually in all Lenten prayer and praise.

All this may seem superfluous to the earnest and conscientious Churchman, who accepts the solemn season in its integrity and simplicity. But it is sorrowfully true that this Lenten consistency is violated often, especially in the great city churches, where musical liturgics are tampered with to suit the æsthetic demands of fashion and worldliness. All this is in direct violation of ecclesiastical traditions and Catholic teaching. Our musical liturgics, in all honesty and consistency, must reflect the sobriety and austerity of Lenten behavior, Lenten teachings, and Lenten devotions. Not that we are to cultivate the lugubrious, or exaggerate expressions of grief or contrition. Praise is still praise, during Lent, but it lies within the shadow of the Cross, and daily gathers more closely about it. It is quite clear, then, that simplicity and plainness should mark all musical selections. There should be but few tunes used, such as invite all the people to join in the melody, worshipful, fervent, and kindling the emotional life. We want no didactic tunes, chants, or services, during Lent. It is a most fitting time for Gregorians and Plainsong, especially sung in unison, leaving the harmony coloring to the organist. So unison Eucharistic services will prove especially appropriate, and they have been abundantly provided by the best Anglican composers. Why not use Merbecke during Lent? At any rate, draw a definite line, resolutely, somewhere, securing at all hazards honest Lenten music during Lent. Devout Church people will be grateful, and superficial Churchmen will have an opportunity of hearing, for once, and sharing, a sincere Lenten worship.

In correct usage, the *Te Deum* and *Gloria in Excelsis* will not be sung until Easter, the canticle, *Benedicite Omnia Opera* being substituted for the former. But great care should be taken that it be sung to grave and stately settings, avoiding all undue rapidity of delivery, and those flippant "holiday" compositions that sometimes turn its exalted strophes into a semblance of rollicking impiety. It is a most edifying usage to treat all the recitatives as unison passages, alternating between the men's voices and the two trebles, the second clause being sung in harmony, full.

Messrs. Novello, Ewer & Co., New York, have sent us a parcel of standard Lenten music, and among the settings for *Benedicite*, there is generous provision. Three of them are the joint product of three and four composers, each supplying a single chant, and only single chants are here used. One is the work of Sir John Stainer, late of St. Paul's Cathedral; James Turle, late of Westminster Abbey; and H. S. Irons, of St. Andrew's, Nottingham; it is now in its 15th edition. One similar in structure, is the joint work of J. Stainer, W. Winn, and F. Walker, all formerly of St. Paul's. An excellent setting to very singable chants, and effective, is by C. E. Miller. There is a series of these, more elaborate, and adapted to large, well-trained choirs, by Dr. Martin, present organist of St. Paul's; a strong setting in unisons, by F. E. Gladstone, with other valuable settings by Dr. Bridge, two by J. G. Bennett, one by Eyre, by Percy H. Frost, by Boyton Smith, and others. It should be noticed that this queenly canticle never need seem tedious or over-long, if sung to a proper setting, with reverence and devout dispositions of soul; but it will surely suffer loss under hurry and flippant delivery.

There are beautiful and exceedingly devotional settings to Psalm li, *Miserere mei Deus*, for special devotion, by Stainer, Barnby, and in yet stricter style by Doran and Nottingham. And in this connection, such well-known brief anthems as, "O Saviour of the world," by Goss; "Remember now thy Creator," Steggall; "Day of wrath," by Best, Mozart, and others; "Lord, for Thy tender mercy's sake," Farrant; "Turn Thee again," Atwood; "The Reproaches," to varied settings; "He that in tears soweth," Hiller; "Grant, we beseech Thee," J. Booth; "Daughters of Jerusalem" (Palm Sunday), Elvey; an admirable setting of the Palm Sunday chorals from the Ober Ammergau Passion Play, just arranged by Alfred S. Baker; "Jesu, Word of God incarnate," W. S. Hoyte, and more difficult, by Dvorak, Gounod, and Mozart; "Incline Thine ear," Hummel; "O Lord my God," S. S. Wesley, with many others of similar range and effectiveness, may be introduced as anthems or introits, or at special devotions. It would be a pious practice to resort to the ancient canonical Psalm-introits, at all times, but especially during Lent, sung to Gregorians.

Where more elaborate anthems are demanded, there are: "Turn Thy face from my sins," Steggall; "Unto Thee have I cried," Elvey; "Thus saith the Lord," Garrett; "Think, Good Jesu," Mozart; "Out of the deep," F. E. Gladstone, also the same words, Dr. Nay-

lor; "O Loving Victim," Tours, also by Gounod; "O Lamb of God," G. E. Lake; "O have mercy," Leslie; "The Day of Penitence," and "O come near the Cross," Gounod; "Make me a clean heart," Barnby; "I will cry unto God," Steggall; "In Thee, O Lord," by Tours, and also Meldon; "Come unto Him," Gounod, also "All ye who weep;" and "Blessed Jesus, Fount of Mercy,' Dvorak. For "solemn music" services, any of these larger works, wholly, or in part, may be selected: "The Crucifixion," Stainer; "The Last Night in Bethany," C. Lee Williams; "Passion Music," Gaul, Graun, Haydn: "The Seven Last Words," Gounod; "The Redemption," and "*Mors et vita*," Gounod; the Passion Music from "The Messiah." All of these may be had from Novello, Ewer, & Co., in cheap and convenient form.

BOOKS FOR LENT.

We are glad to furnish in our advertising columns this week, in time for consideration and selection, the announcements of so many good books suitable for Lenten reading. We believe the clergy will thank us for trying to make such books better known and more widely read. While our laity are, as a rule, among the most intelligent people of every community, they are not always well instructed in the Bible and Prayer Book, and in the doctrines and usages of the Church. We need to wake up to the importance of the Church press—book press and periodical press—as an educational force. Our people are overwhelmed with secular newspapers and magazines, and pastoral influence must be exercised to encourage the reading of Church papers and Church books. Could the clergy better help their people to profit by the coming Lenten season than by giving them information and advice about the books they ought to read? Perhaps we may be of service in suggesting a few books that can be recommended as most suitable for the season.

Among the publications of THE YOUNG CHURCHMAN Co., Milwaukee, not to mention, or more than mention, the well-known "Reasons," and the popular "Living Church Tracts," we note an excellent and attractive new series of "Church Leaflets," short, sensible, and serious presentations of great subjects related to the spiritual life. The series of a dozen is forwarded for 15 cents. Then there is that exquisite "Miserere" of Savonarola, which the Rev. F. C. Cowper translated for THE LIVING CHURCH; "The Light of the Conscience," regarded by many as the best of devotional books; and two books, entitled "Our Family Ways" and "The New Creation," perhaps the best books on the use and teaching of the Church that have been furnished for the young.

MESSRS. E. P. DUTTON & Co., New York, publish several distinctively Lenten books, as "A Few Thoughts by Dr. Morgan," "Dear Feast," and "Rosary;" Bishop Huntington's valuable "Helps"; Good Friday and Holy Week addresses. Besides these there are the four pretty volumes of "Devout Classics," books of daily devotion and meditation; "The Imitation of Christ," and some of Bishop Wilkinson's compact and forceful papers. We wish especially to note "The Voice of the Prayer Book," by the Rev. W. C. E. Newbolt.

MESSRS. E. & J. B. YOUNG & Co., New York, rightly make prominent among their announcements the special Lenten Lessons which the Church appoints for "Lenten reading." These are in a convenient volume, and should be kept near at hand through the season. The Three Hours' Commemorative Service for Good Friday, published by this house (50,000 copies), has been used in almost every diocese, and has been licensed for use in several. Fr. Mortimer's Meditations, and Knox-Little's Addresses are fitting accompaniments of this service. Of devotional reading for the Forty Days, and especially for Holy Week, the Messrs. Young & Co. announce a number of books. Among authors represented we may mention Bishop Kip, Bishop Huntington, Dean Goulburn, and Dr. Dix. "The Treasury of the Psalter" is also a most valuable auxiliary to devotional reading.

MESSRS. JAMES POTT & Co., New York, have at the head of their Lenten list the "Elements of Moral Theology," by Thomas Aquinas, paraphrased by Dr. Elmendorf. This scholarly work is not adapted for popular use, but there are, even among the laity, many who would enjoy and value it. All of Fr. Hall's books are good, of which we may mention Meditations on the Creed, on the Lord's Prayer, on Christ and the Church, on the Collects, on the Passion. "New and Contrite Hearts," by Wilmot Buxton, and "Conscience and Sin," by S. Baring-Gould, contain just the kind of short meditations that the busy reader needs.

MR. THOMAS WHITTAKER sends out a long list of books for Lent, among which we note "Snyder's Chief Things," one of the best books ever written for instructing and stirring up people as to their Christian life and duty. There are also "Lent in Earnest," "Lenten Thoughts," "Come unto Me," Oxenden's "Pathway of Safety," Aitken's earnest Sermons, etc. One might enumerate many more, but space permits only the mention of "Some Aspects of Sin," by Aubrey L. Moore: "The Children's Pulpit;" "The Beautiful Land, Palestine," by Dr. John Fulton; Good Friday Addresses; "Lenten Self-Discipline;" "The Seven-fold Gifts," etc.

MESSRS. ROBERTS BROTHERS, Boston, publish a beautiful volume, "Sermon on the Mount," richly bound and lavishly illustrated. It contains the complete text from St. Matthew, and an instructive introduction. It is a handsome gift book, and why not give books for Lent? There is no season of the year when so much good reading is done. This house publishes also several collections of devotional poetry, and a compilation of prose and poetry, "Daily Strength for Daily Need," which is also very nice for a gift book and not so expensive as the one noted above.

MESSRS. HOUGHTON, MIFFLIN, & Co. Boston, have in their list some excellent books worthy of notice at this time. "The Riverside Parallel Bible," a handsome quarto of 1,742 pages, gives the Authorized and Revised versions side by side—a helpful arrangement for Bible study. Among the Biographies of Religious Leaders, we note one of especial interest to Churchmen—that of Dr. Muhlenberg. There are also fine editions of Mrs. Jameson's "Sacred and Legendary Art," "Thomas á Kempis," "Harmony of the Gospels," "Poems of Comfort," etc. Dr. Gunsaulus' "Transfiguration of Christ" treats a great theme in a reverent and interesting manner.

From the mammoth list of MESSRS. HARPER & BROTHERS, New York, we may take two valuable aids to Bible study: "Christ in the Old Testament" and "The Land and the Book." The latter is a very handsomely and profusely illustrated description of the Holy Land, its scenery, manners, and customs. It is in three volumes, and is one of the finest gifts that can be chosen.

MESSRS. MACMILLAN & Co., New York, have published a new edition of the late Dean Church's "Oxford Movement," and at the very low price of $1 50. They also announce the admirable Village Sermons of the same ready writer. Four volumes of the six are now ready, of "Sermons Preached in Lincoln's Inn," by Frederick Denison Maurice. Dr. Wm. Alexander's "Leading Ideas of the Gospel" is brought out in a new edition, revised and enlarged.

We have not, as will be seen, limited our selections to strictly devotional books. We would give wide scope and variety to Lenten reading, only requiring that it be for edification in Christian life and thought.

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related to the doctrine, discipline, or worship of the Church, or illustrative of the Bible and Prayer Book. The books that we have named are, indeed, but as a few blossoms in a great garden of sweet flowers.

MAGAZINES AND REVIEWS.

The Century Magazine, as a "mid-winter number" does not especially appeal to the reader, nor does it excel in any noticeable degree the usual high standard of excellence that prevails with this monthly. We are fortunate in the possession of these important engravings after several of Titian's masterpieces, by that inimitable translator of the great painters, into black and white—T. Cole, who supplements so admirably Mr. Stillman's conscientious studies among them. The frontispiece is the celebrated "La Bella" of Titian, and accompanying Mr. Stillman's short Titian paper, we have "The Entombment," and "*L'Homme aux Gants*," constituting a splendid triad. The second paper on "The Jews in New York," quite sustains the interest of the first, while the illustrations are vigorous and carefully studied. The new temple, Bethel, near Central Park, which is presented on page 526, is considered by not a few artists of ability one of the most perfect edifices for religious uses in New York. There is the usual proportion of bright and clever stories, one of them especially striking both in a dramatic and dialect way: "De Hant er Buzzard's Nes," by Virginia Frazer Boyle. "Pioneer Days in San Francisco" by John Williamson Palmer, with its strong illustrations and spirited narrative brings back an episode unique in our history, the sharp, short, and decisive struggle between municipal authority and anarchy, followed by the extermination of the latter. "Original Portraits of Washington," brings forward some new or almost forgotten particulars relating to a subject of national interest, while affording another illustration of the diversities of facial expression from the same sitter; and yet the strongly individualized features of Washington would seem to forbid any wide divergencies in drawing and modeling. It is not always a gracious or profitable thing to look after the minor poems, or longer ones for that matter, but wherever we find Richard E. Burton's name we find it a good thing to read and read again his verses; as for example his four modest stanzas, "Song and Singer," page 592, where the capable reader will find a large, lovable poem, richly and melodiously given in a few lines. It is ripe and complete, after its kind; at once artistic and spontaneous, such a taste of the true Hymettus as we rarely find. It is only to be regretted that Mr. Burton satisfies himself with such brief "swallow-flights" of song. There is definite vigor and sweetness in Bessie Chandler's bit of verse, "A Tired Heart," page 607.

The Cosmopolitan, as usual, may be counted on for fresh and striking contrasts in its articles, with a realistic sub-soil, generally brief, profusely illustrated, and readable. Sir Edwin Arnold provides the opening article, in which "Love and Marriage in Japan" are felicitously treated; and no one understands Japan so wisely and lovingly as Sir Edwin. This seems to be the leading article among all the illustrated monthlies. There is a second paper on "The Columbus Portraits," and these seem interminable and strangely dissimilar, even in type. Archibald Forbes writes with characteristic spirit on "Peppered by Afghans," and there are striking articles by H. H. Boyesen, Murat Halstead, and Brander Matthews. "They Say" that Mr. Wm. Dean Howells, whose portrait serves as frontispiece, is shortly to be installed editor in chief of *The Cosmopolitan*, receiving the unprecedented (editorial) salary of $17,000. We shall watch for the Harpers' response to this move.

Magazine of American History, edited by Mrs. Martha J. Lamb, New York, never seems trite or common-place, thanks to a fine editorial discrimination, and a seemingly inexhaustible fund of material. There is a photogravure frontispiece of the United States Electoral Commission, 1877, in session in the capitol, wherein many celebrities are discernable. There are papers by Hon. Arthur Harvey, (II.) "The Enterprise of Christopher Columbus;" by Hon. William Wirt Henry, "The Virginia of the Revolutionary Period," and Shirley Carter Hughson's "General Marion's Grave," with others, and the usual copious and valuable miscellanies.

Harper's Monthly Magazine is a distinctly charming number from first to last. The frontispiece, "Night in Venice," is a thoroughly poetic treatment of a somewhat hackneyed theme, drawn by W. T. Smedley, who has reached a secure eminence among our cleverest illustrators. "From the Black Forest to the Black Sea," Part I, by Poultney Bigelow, is a delightful stretch of travel, most delightfully illustrated by Alfred Parsons and F. D. Millett; a happy literary and artistic conjunction. The "Personal Recollections of Nathanael Hawthorne," Second Paper, by Horatio Bridge, advance with unabstructed interest. Remington illustrates, with his usual force, a paper by Julian Ralph, "A Skin for a Skin," among the Indians, and Julian Ralph also contributes, "Chicago, the Main Exhibit." Other attractive and highly illustrated articles are "The Royal Danish Theatre" and "Old Shipping Merchants of New York," an admirable class of men who unhappily have left few or no representatives in the world of international commerce. The stories are original and striking. The *piece de resistance* is undoubtedly "Athelwold," a Play by Amelie Rives, very long, and in blank verse, of which we cannot attempt a critical analysis, but which strikes us as labored, with a crooked, gruesome plot, and wanting in masterly literary art. The day of such dramatic constructions is past.

The North American Review presents a few points of exceptional interest. W. Clark Russell contributes "A Claim for our National Literature," in which he strangely enough confines himself to our nautical literature, for the most part, and the books of Herman Melville, and *the* book of Richard Henry Dana. So far so good. But is not this rather a narrow foundation for such a superstructure as the title suggests? The most considerable paper is published by Sir Edwin Arnold, "The Duty and Destiny of England in India," a bold and resolute support and defence of the English rule, past and present, which he sets down as a permanency for all future time, naturally enough touching lightly or ignoring altogether the dark and shady, and throwing a brilliant light upon the evolution of that "manifest destiny" which finds England enthroned as a dominant force in the Orient. We are not altogether certain that Sir Edwin is as much "at home" in the discussion of such a tremendous question of intercontinental purport, as in "The Light of Asia," or his delicious studies of Japanese life. "The Opera," by Edmund C. Stanton, and "Lotteries and Gambling," by Authony Comstock, will be generally read.

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There's a flame in the bush;
There's a Voice in the flame,
Which no clamor can hush,
Calling, ever the same,
To each and to all—
An importunate call—
To work for the Lord in His Name.

The mustard seed fell
From the great Sower's hand;
See the boughs how they swell
Till they shadow the land!
And the sap ever flows,
And the leaf ever grows
In the fires by the wild winds fann'd!

Look at the flame,
And look at the Tree;
How the fierce winds came
From the fiery sea!
They hiss and they glow,
Yet the branches grow,
And the Tree bears plenteously!

How it swells to the skies!
How it shelters the world!
And the white banner flies,
On its summit unfurled,
Flinging scorn at the fire
And the hurricane dire
From the cave of the Evil One hurled!

Lo! the vultures flock in
From the East, from the West;
And the ravens begin
Here to build them a nest;
All tribes of the air
From everywhere
To build, and to love, and to rest.

So miracle is not? Wise ones, tell
How groweth this singular Tree?
Thy have swathed it in fires of hell!
They have sworn it shall not be;
Yet yonder it grows
From the suns to the snows,
From Time to Eternity!

THE PRIZE STORY.

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CHAPTER VIII.

Strange and abrupt as the manner of Mr. Kendall's departure had been, Doris had no time to speculate on its cause. She wondered for a while what his trouble could be, and why he had not spoken of meeting her again; she missed her earnest talks with him, and thought of him with sympathy. But she soon forgot him, for Ralph Burney was filling her life with the morning light of love. Early in August he took a week's holiday; and their days were spent together in a wonderful atmosphere of unspoken tenderness. After an interval that seemed, in looking back upon it, all too brief, he made his avowal of love, and asked her to be his wife.

"I have loved you from the first, my darling," he said. "I have waited only for a stroke of good fortune that has come to me at last. I know you love me, Doris!"

Even at that hour, enthralled as she was by his beauty and tenderness, a strange fear came over Doris, a recoil which drove her back from his embrace. All her old dreams of unity in tastes, in creed, in divine hopes, came back to her in a flood, with a sense of terrible misgiving.

"Ralph, I thought I did!—oh, I have not deceived you! But I am afraid, Ralph, I am afraid! We—we have not tried each other—oh, you mistake yourself. We do not care for the same things—your life and mine are different—how can they meet?"

"Love, this is only a natural womanly doubt. I am not afraid. You *do* love me! Say you do—you know it."

"I—yes, I am afraid I do! But I"—

"No buts!" he exclaimed, gayly, holding both her hands. "I will win you, you purest, best, noblest of women. No wonder you doubt me—I am not worthy of you. But you shall see!" Ralph was very much in love, and meant every word he said. Doris had no power to resist his charm, yet she persisted that she was afraid. He was very lovely and kind to her, and told her that he would leave her for the time, and not press even his society upon her until she had recovered herself. "I have asked a great thing of you, dear," he said tenderly. "Give me only at your leisure the beautiful gift of your love. I will not wrest it from your hands."

He left her for the rest of the day and evening, and talked that night with another young woman, who was greatly flattered by his unwonted attention, and thought she had won the prize from Doris! The latter, foolish girl, was wretched, spent a sleepless night, haunted by his face and voice, and in the morning was reduced, as he had expected, to a proper state of subjection. Tenderness had conquered fear; her doubts fled before the delight of his love, and she came up from the grove, where they had been walking together, his affianced bride.

That evening Arthur came tearing in, late for supper, after a famous baseball match, and having made a hasty toilet, came to the table with wet hair, flushed cheeks, and a very lively tongue. He was followed by severe looks from several elderly ladies who disapproved of him. Arthur was too thorough a boy to be a universal favorite. There are always persons to be found who are filled with horror and dismay at the reckless behavior of even tolerably good boys, and who regard bad ones as monsters hardly to be thought of as human. They cannot understand the temptation which may prompt a boy to stand on his head in a corner of a hotel piazza, or cause him to shout suddenly, in ear-splitting tones, to some passing playmate: "Say, Dick, where you go'n'?" and on receiving the answer, "Go'n' fish'n'. Come 'long?" to respond with a wild "Hi!" and a clattering rush along the boards and down the steps, throwing meanwhile to the four winds the newspaper in which he has been absorbed for half an hour. Arthur was too active and excitable not to commit such breaches of decorum, in spite of lecturing, and to-night his account of the game was delivered at the supper table with irrepressible dramatic effect of tone and gesture, to the horror of some of his neighbors. Ada corrected him with a scornful sharpness that silenced him, and soon afterward Doris comforted him by whispering: "Arthur, I have something to tell you after supper."

"Good! Is it anything nice?" he whispered in return.

"Very nice," she said, with shining eyes. "I think I had better keep it until we go to your room."

"Oh no! But I don't know—suppose you do. I like to hear things then, and I promised to go with Frank Stearns after tea, to have some fun."

"The fun is all right, is it? Don't get into any scrape!"

"Oh, dear, no! It isn't anything; we're only going to skylark around together. Frank is a good enough fellow."

"I think he is. Very well; I'll go with you when you go up at nine o'clock."

But at eight o'clock Arthur came to her, looking a little grave, and saying: "Can you go with me now?"

"Why, yes! But why are you going so early, dear? Are you tired?"

"No, but I want to hear what you have to tell me. May be I know what it is."

"Perhaps you can guess! But come."

In his little room, Doris took him in her arms, and said:

"Arthur, my darling, you belong to me now! I am to be your own sister! Are you glad, dear?"

For all answer, he buried his face in her breast, and encircled her closely with his young, strong, slender arms. As she held him to her, she was filled with the deepest, tenderest joy. For the moment, even her love for Ralph seemed no stronger than the love with which she welcomed this motherless child into her life-long guardianship. She was so happy that his strange silence seemed only a part of the same feeling, the depth and intensity of which had mastered speech in her. At last she felt a sharp quiver run through his frame, and discovered, with a shock, that he was weeping.

"My own dear boy, what is it? What *can* trouble you? Arthur, tell me why you cry so!"

But he only held her closer, and burst into an uncontrollable fit of sobbing. Doris decided that he was tired and nervous, and soothed and petted him with all the tenderness in her power.

"I know what it is," she said, playfully, "You're just crying for joy! I do believe it, darling,"—as he only replied with a quick pressure of his clinging arms. The tears came to her own eyes, as she realized what the dumb longing must have been, in his childish heart, when its relief brought an outbreak such as this. She was not altogether wrong in her surmise. Affection and joy had some part in it, but still there was something about this almost hysterical attack that puzzled her. She could not escape from a feeling that the child was concealing something, and that some trouble or fear was mingled with his gladness. She quieted him at last, and he smiled at her with a pair of drowned blue eyes, and nodded his head when she asked him if he were crying for joy. Afterwards, she tucked him into bed, and sat by him, holding his hand and smoothing his forehead, until he fell asleep. Then she left the room, very softly, and went down stairs.

She found Ralph wandering about, looking very impatient. He came to her, gave her his arm, and took her out on the piazza, after wrapping her in a light shawl, with an air of proprietorship that was delightful, in spite of his evident annoyance.

"Doris, can't that boy spare you to me the very first night of our engagement?"

"Ralph, I know it wasn't nice for me to leave you! But I did want to tell him—poor dear, he was so happy that it was too much for him. I fancy he was tired out; he was over-wrought, and cried so that I had to stay with him and quiet him."

"*Cried!* He doesn't deserve his good luck! Is there any one else he would have preferred for a sister-in-law? I hope the boy is not going to turn out too soft for this world. I'm afraid you spoil him, Doris, and when you see him nearly every day"—

"*Nearly!* Oh, Ralph, surely he will live with us? You will let me have him?"

"Let you! I would let you have anything on earth, to hear you say '*with us*' in that way!" Here it will be as well to spare the reader any further account of their conversation for the next half hour. Doris remembered afterwards that he had made her no promise with regard to his little brother. The adoption of Arthur was the only condition upon which she had set her heart; but she was too sweet-natured to make it a matter of dispute, in that early stage of their engagement. She contented herself with hoping for the best, and planning for the future happiness of both brothers. She was still in a state of happy bewilderment; and when she looked at Ralph, with pride in his manly beauty, she felt that her lot was an ideal one. She had lived in a very real and practical world, thankful for every touch of beauty that came to her; and now, with dazzling swiftness, she had been transported into a sphere of pure romance. How radiant life would be with this fair young lover! Could this, indeed, be lonely, hard-working Doris Lee, now about to find so sweet a rest? Oh, how she would work now for others, to give them a share in her joy! For the rest, she took the gift with thankfulness, and without morbid scruples as to giving up what Miss Cline would call her "career." She was satisfied with an ordinary vocation.

Ralph told her that he had, by a fortunate stroke in business, secured the sum of two thousand dollars, which was exactly the small capital needed to enable him to become a partner in a firm of general agents. This firm was composed of two young men, friends of his, and very clever fellows, who had started a few weeks before, and were anxious that he should cast in his lot with them. He was expected to put in a little capital, and this was what he had worked for.

'How did you make this money, Ralph?" asked Doris, frankly.

"You would hardly understand, dear; it was a matter of business, a lucky stroke."

"But I *would* understand! I am rather familiar with financial matters, and I expect to be your confidante!"

After this appeal, serious conversation again became impossible for a brief period, following which, Doris returned to the charge, and asked if the money were a commission for some services rendered in a business way.

"That's it, you clever little woman! You know I told you there was a scheme on hand. But I never knew you were such a daughter of Eve. Don't you suppose I came by it honorably?"

"*Ralph!* You know it's only because I want you to talk to me about business. I don't like a woman who is not a companion to her——husband in every way."

Here our chronicle of events is subjected to another break, so the only alternative is to leave this pair of lovers, and go to another!

For it would seem, this summer, that romance was in the air. No sooner had the general excitement over

the betrothal of Doris and Ralph subsided a little, than it transpired that Miss Burney had a lover. To be sure, there was a prosaic element in this affair which had been lacking in the first, but that only gave matters a pleasing variety. For several weeks in succession, a fine-looking gentleman of middle age, understood to be a widower, had come up to spend Sunday, having known Ada in New York, and passed the greater part of his time in her society. After a while it became apparent that his attention to her had a marked significance; and as he was a man of substance, his suit met with approval not only from the young lady herself, but from her aunt and her brother. With the latter, he seemed to desire only very formal relations. "I suppose he thinks me a frivolous young dog," said Ralph, "and I consider him a first-class old fogy. But he's the very man for Ada, and I'll say: 'Bless you, my children,' with alacrity. Doris mine, the Burney family seem to be 'going off!'"

"My turn next!" cried Arthur, who of late had recovered his cheerfulness, and seemed to be very happy in the existing state of affairs.

"Now, Doris," he said privately, "Ada will get married and have a step-son, and she won't want me, so I can live with you! Won't that be jolly?"

"But her future step-son is grown-up and away at college, I understand," said Doris, mischievously. "She can't spare you, I'm afraid."

"Oh, she'll do without me, never fear! *You* want me, don't you?"

"Oh, no! There now, I thought you hated hugging!"

"Oh, a fellow can hug his sister, you know. But, Doris, when will you and Ralph be married? Hurry up and have done with it, can't you? I want you in the family."

She laughed. "Not for a long while, you little cyclone. How can I get ready? And think of all the disappointed people who expect me to work for them. They have to be prepared, and soothed, you know. There is Mrs. Wood—you remember Miss Allerton? —she is settled now in her new flat, and she expects me to pay her a long visit in the fall. She says it will not interfere with my work, she doesn't know that I have none, that everything is play, now! I shall have to break it to her."

"Tell her she set you the example! Hallo, there's Ralph! I must cut, or he'll be jealous." He ran off, laughing and whistling.

"Dear little brother!" thought Doris. "How thankful I must be for all this love and happiness!"

The thankfulness of her heart found vent in loving prayer. Into her Father's presence she brought her joy, her hopes, her intense longing, that Ralph too, might learn to love and worship Him. Surely, surely, this blessing, too, would come!

(To be continued.)

A CLERGYMAN ended an appeal as follows: "Our closing hymn, during which the collection will be taken up, will contain the words

'Were the whole realm of nature mine,
That were an offering far too small,' etc.

Now, dear friends, do not, I beg of you, sing these words and all the time be scraping the edge of your silver coins to make sure you give the smallest one."

DOMESTIC MISSIONS.

A MISSIONARY ADDRESS BEFORE —— CONVOCATION.

BY THE REV. WILBERFORCE WELLS.

The dean has requested me to make a missionary address. When one in authority asks for something, the safe thing is to do it. I have told Mr. dean that for the purposes for which this gathering is called, I shall not make a good address; that the audience when they have heard me will be amused, vexed, or chilled, and that so far as my words have any effect, that effect will be to lessen rather than increase the expected offerings and the hoped-for enthusiasm. This business of domestic missions—in our section, at least—puts me in mind of the doctor who is attending an advanced case of consumption, but who is strictly ordered to speak of it only as a slight cold. Because I tell you how sick our whole system is, you will call me an extremist, a man without "tact."

And this is what makes our system inefficient. We do not, one in three, really believe in our cause. I am a missionary at ——. What am I expected to teach the people there? I am expected to teach them nothing essentially different from what they already believe. I am to advise them to leave their seats in the Methodist or Baptist meeting house and to take sittings with me. They must have an incentive to do this, and this is supposed to be flattery, or such preaching as they will like; putting the Church in the position of a bidder for patronage, rather than a dispenser of blessings. If any particular error of belief is deeply seated in my neighborhood, I am expected to act as though it were a non-essential. Unitarianism is a non-essential error in one community, because Unitarians are influential there; Universalism in another, for a similar reason; while the Historic Episcopate and the Creeds (at least in the Catholic sense) are held to be non-essentials *everywhere*.

You have had me as your missionary at —— for some years, and I have felt nearly the whole time that you sent me to do nothing but keep up appearances. You don't like to dissolve the convocation altogether, simply because it would not look well. You do not wish me, the bishop does not wish me, to teach the heretics about me anything more than their own preachers are teaching them, because it may make a fuss and diminish the good done on paper, and because in the bottom of their hearts, Churchmen have no real dread of heresy and schism themselves.

Bid me say of my Church what the Roman priest here says of his, or else, until you can bid me do this, shut up your domestic missions. I *do* say this now; but I say it on my own responsibility, because of my ordination vow; knowing that those who send me, and who are above me, do not wish me to say it.

One thing should be said: Our Prayer Book is orthodox, and as long as that is so, and no supreme court has authoritatively interpreted it on the side of heresy, our Church has a claim on our obedience. There is a good leaven working. Our standards are good enough, if they are only carried out. By the time we get our superior court it will, by waiting, be the more likely to be orthodox. If we had it now, it might make things worse than before.

Gentlemen, I have made my speech. It would hardly have been proper to speak these things at this time, if I had not been asked. I am sick of hearing pious platitudes which don't touch the vital question. I gave Mr. dean fair warning before I consented to speak. Like the immortal Sheridan, "I depart and leave my character behind me."

THREE CAVE TEMPLES IN INDIA.

BY THE REV. DUNCAN CONVERS.

IV.

The great temple at Karli is not the only excavation in the rock of the hill where it is found. The cliffs are almost honeycombed with others, marking this as having once been an important religious centre for Buddhism. Just across the valley, a few miles away, is a hill with another, but inferior, set. A map of India marking the location of all rock-hewn temples as yet known to exist, makes it evident that for some reason or other the region from here to the descent of the Ghauts was a popular location for them.

The caves are of two sorts, *chaityas* or *viharas*. The former answer to the churches or chapels of a monastery; the latter corresponds to the cells, cloisters, common room, and refectory of the convent. One realizes how powerful the Buddhist order once was, when one learns that a province gets its proper name from them, and that Behar can only be translated "monastery land."

Having seen the great cave temple, I was taken to look at some of the minor excavations. The heavy rain however had made the pathway to those on the south impassable for the time by reason of the swift torrent rushing down; so I had to give up the plan of visiting the *chaityas* and *viharas* on that side, and the ruined rest house which crowns the hill. But some on the other side were accessible. Just beyond the lion pillar I found a row of cells, with a cistern in one. Below the surface of the water one could just make out the outline of a fallen daghoba. I wonder how it got there. A short scramble up a ruinous flight of steps, cut in the rock, slippery from moss and the drip of water from the cliff above, brought me to what was left of an old vihara. It was a large room, about nine paces square and eight feet high, off of which opened fifteen small cells, all cut out of the native rock, of course. One side of this common room was open to the air and light; and would be tolerably cool and comfortable in temperature during the hot weather. There had evidently never been doors of any kind in the narrow openings which let you into the small cells. In six of these I noticed the stone had been left to make a bench or couch on one side. Everything was hard enough and bare enough to satisfy even the sternest form of Oriental asceticism. I expect there was no more furniture when in use than there is now, judging by what I have been told.

In one of the cells was an old, shaky ladder which bent so under the light weight of the slender guide, that I half expected it would give me a fall. However, I followed him up and found myself in the upper story (shall I call it?) of the monastery. The big room here was more carefully finished than the one below, as well as being larger. It was sixteen paces by eleven, and nearly nine feet high, yet it only had fourteen cells opening off. On one side a stone platform, a foot and a half high, and eight or nine wide, had been left, extending from the front to the back. On the walls were some carved Buddhas, far inferior in point of workmanship to those to be found in the great temple, but whether that argues earlier or later date for the vihara, "this deponent saith not." The open front of this common room is carved into a sort of verandah where four pillars have been left to help support the mass of the hill above. Standing in this porch I could see the porticos of one or two more excavations like the one I was in, beyond the miniature Niagara, born of the monsoon, which prevented me from going to them. The veil of the rain kept me from seeing much of the view.

I seated myself on the platform and gave myself up to an effort to realize what sort of men were those who used to live here, what there was of sympathy and aspirations common to them and me, what of belief and hope common to their Buddhism and my Christianity. Possibly it was the genius of the place, but for some reason it was impossible to dwell on the superficial points of likeness which "the Light of Asia," the writings of some of the theosophists and others, exaggerate and magnify. It was much easier to notice the marked contrasts which make Buddhism the contradictory of Christianity.

In these caves had lived generations of men who had put on their yellow robes, taken their begging bowls, and joined their community with the formula: "I take refuge in Buddha, I take refuge in the Law, I take refuge in the Order," and this, we are told, is the counterpart of "faith in Jesus," acceptance of Christianity, profession in a Christian religious order. What! put Buddha and Christ side by side! But the former lived in a land that turns away from history, and some centuries before the writing of his earliest life. How can we be sure we know him as he was? While Christ lived under the full blaze of history, and even the wildest of wild criticism never hinted that the earliest of the Gospels was two or three centuries after His time. The one deserted his wife and child, while even the foes of the other never pointed out a duty He left undone. We are told to compare Buddha under the bo tree with Christ upon the cross. Very well. The one died because of indigestion brought on by eating pork, an act condemned by his own teaching, the other because He was true to His own teaching and to "Him that sent" Him. It is a contrast, not a parallel.

The one was the great apostle of atheism, or, at least, of agnosticism; the other came to declare His Father's Name. The Indian prophet declared man had no soul to live forever; the Judean "brought life and immortality to light." Sitting in a deserted monastery, the contrast which would most easily come into one's mind would be that between Buddhist monachism and the religious life in Christian communities. The difference is as great here as in other respects. The former declares, as a "noble truth," that the greatest enemy a man must conquer is sorrow; the latter says it is sin,

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and that sorrow, pain, tribulation, rightly endured, is but the path whereby one enters the kingdom of heaven. The one says: "Conquer sorrow, by crushing, destroying, losing the power to feel, and you are victor by becoming insensible to all emotion;" the other orders: "Increase your love for Christ, until you are willing to bear it for His sake." They have nothing like the Benedictine vow of "stability," or the life-long vows of later orders. They are mendicants, and therefore must wander, more or less. They have nothing like the obligation to labor, manual or intellectual, which rested and rests on Western monks; nothing like the obligation to the active life of the friars even, nothing like the duty of ministerial work of the regulars amongst the clergy. Hence a Christian religious is lazy when he is false to his rule; but a Buddhist monk when true to his. The obligation to beg food day by day rests on Buddhist mendicants; but changes of rule have released even those Christian communities which once tried it,—an experiment which has done much to check the whole idea of a life of poverty. Of course it will occur to anyone that when one is able to quit a community at any time, the educational force of the order over its members is far less, than when life vows guard one from yielding to every whim of the moment, and, therefore, the Buddhist practice will not change one as much as our own. The abuses of Christian orders are the results of an accurate following of the regulations of Sakyamuni. Instability, vagrancy, shameless begging, sloth - of each is this true. Obedience with them covers a very little part of life, and so they lack the chief means of overcoming pride.

A momentary break in the rain roused me. "Now is our chance to get to the cottage, where we'll have tiffin," called me back to the present. Outside we were joined by the same two guides who had brought us to the cave, and who helped us over the shortest way across the stiff clay fields. That they would not enter the caves or the house, but crouched beside the walls in the rain, taught me more of what "out of caste" means in India than all I had heard before. To this day I wonder if poverty kept them as such. For the outcast can usually be re-admitted on payment of a fine. Perhaps they were undergoing a fixed time of penance; I don't know. There are some offences too serious, I believe, to allow of restoration, no matter how willing the offender may be to do anything he is asked; but such are few. The lower the caste, the easier to be restored.

At the cottage, a mile from the caves, I was thankful to dry my clothes and have some food, but was dismayed to hear the fate of our tonga, and the further items of news that no tonga, no horse, no bullock gharrie, was to be had on that side of the swollen river. There was only one way to return to Lanauli: we must walk. The discomfort of that walk! Five miles in a pelting rain, cassock and cloak heavy and bedraggled, wet through and through, tired out—I shall long remember it. In the disgust of the moment, I had a passing sense of respect for the monsoon's power. One got madly indifferent to a little more water or a little less, and so waded through the innumerable streams which were found in each little hollow of the road. We were a sorry spectacle as we dragged ourselves into the station at Lanauli to wait for the train to carry us back to Poona.

It was a great disappointment to me not to get to the rock-hewn temples in the hills while I was at Nasik, but it was declared to be out of the question, and had to be given up. Had I seen them it would have been the fourth, but as it was, Elephanta, Poona, and Karli, figure in memory as the "three cave temples of India."

LETTERS TO THE EDITOR.

THE DAILY EUCHARIST.

To the Editor of The Living Church:

Through the columns of THE LIVING CHURCH I want to thank the Rev. Henry R. Percival for his letter on "The Daily Celebration," which appeared in your issue of Dec. 5th. After brief reference to recent triumphs of Broad Churchmen, the writer expresses himself as follows: "I cannot help feeling that the fault of the existence of such a state of things is largely our own. We have put candles on our altars, and have told the people that that was to teach them that Christ was the Light of the world. We have placed crosses over our altars, and have told them that that was to keep ever in their minds the all-sufficient sacrifice of Christ. We have bowed to the altar, and told the people that this was out of reverence to the earthly throne of the King of heaven. The meanwhile, from Sunday to Sunday, the altar has been left in darkness; from Sunday to Sunday the earthly throne has been left empty. Why? Because the priest came not to ask an audience of the great King. . . . For those who look upon the cross of Calvary as but a sad and suffering way of setting a good example of dying godly, for those whose God is an illimitable extension of beneficence, with personality so extenuated as to be scarcely recognized, for those who love to think of Jesus as the race model, the one great embodiment of the highest and purest aspirations of human kind, for these and all such, the altar bare alike of light and Light-giver, of type and antitype, the church devoid of throne and King, is natural enough and most consistent. But for us, what excuse have we to make before high heaven and before our fellow men for our empty, Christ-forsaken altars? . . . If every priest, sound in the Faith, were to begin this Advent, in his parish, the daily breaking of bread, I believe we should see much fruit. . . . If it was a curse to the Jews on account of their sins that the daily sacrifice was taken away, if it was to be looked upon as a signal blessing to live to that day when the daily sacrifice should be restored; if such was the case with the sacrifices of the old law, which were but shadows of the new, what must it be when the sacrifice is that which takes away the sins of the world, and in which Christ himself is both Priest and Victim?"

Up to the time of reading this letter I had rather congratulated myself, as a Catholic priest, on having a Friday celebration of the Holy Communion, in addition to the Sunday and Saints' Day Celebrations. The daily Eucharist, I imagined, was something which only large city churches could maintain, that in the ordinary parish the saying of Morning or Evening Prayer was about as near as the priest could come to the offering of the daily sacrifice. A two months' test has proved the fallacy of any such presumption, to my entire satisfaction. The daily Celebration is now an established practice in my parish and nothing could persuade me to give it up. To begin each day in lowliest homage and worship before the altar throne of Christ, to consecrate one's self anew every morning to God in those solemn words: "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee"—what greater joy and privilege on earth could the devout priest desire for himself than this! How it uplifts, sanctifies, stimulates, strengthens, the minister of God for his work. Hundreds of our parish priests might have the daily Eucharist in their churches, who only lack the faith and confidence to begin. Suppose some morning you should find yourself duly vested and ready to enter the sanctuary, but lo! the church is empty, not even a server to assist. What would you do in such a case? In the Lord's name proceed with the service. If after saying the Creed, the priest is still alone, let him pass on to the prayer for the Church militant, and then conclude the service as on those Sundays when the ante-Communion is used without being followed by the Celebration. The priest will then have done what he could, and God will accept the true intention of His servant and bless him accordingly. But let the priest prepare the banquet and the Lord will provide the guests.

LOUIS T. WATTSON.

Kingston, N. Y., Feb. 8th, 1892.

THE SUNDAY SCHOOL QUESTION.

To the Editor of The Living Church:

I think we shall all agree that the chief objects of the Sunday school are (1), to teach children the things which accompany salvation; (2), to train them up in the Church's ways.

Now to do these two things successfully, two other things must be provided: (1), catechising; (2), the practice of the service.

(1), Catechising, because you are never certain that the child's mind has possessed the idea, unless the child is able to reproduce it. The well-known verse, "Train up a child in the way it should go," etc., reads, marginally and correctly 'Catechise a child in the way it should go," etc. Now the Church has supplied in concise form, adapted to this very end, a catechism of the things which are by us most surely believed. Various persons have issued sets of Sunday school lessons, with certain texts to be learnt and certain questions to be answered. The apparatus therefore for catechising is ample.

(2), The practice of the service. It is often said that the Sunday school is the nursery of the Church. The children ought to be trained in the Church's ways and in the Church's services. Any Sunday school that has a service of its own, a service foreign in matter and form to the service of the Church, is by that much losing precious opportunity. The Fathers knew all this, and wisely provided, that the curate of each parish should gather the children of his cure in the church, Sunday by Sunday, and catechise them.

The habit in not a few churches is this: Commence the Sunday school, say, at three o'clock with a simple collect and the Lord's Prayer, send the children to their classes. At 20 minutes to 4 they form in procession, with their banners, and enter the church singing a processional hymn. With us the Sunday school precentor begins singing the hymns which are to be in the service, at half-past two. This half-hour's practice collects the scholars sooner than they otherwise would come, and by 3 o'clock they are all in readiness for the opening of the school, with the hymns of the Vesper service learnt. Of course when we came to work this plan, the want of a service book became apparent. We were compelled to publish one for ourselves. It contains the shortened evening service, with a couple of pages of Sunday school collects, eight of the Prayer Book selections of Psalms, and 140 hymns, some 40 of them the best children's hymns in the language. Our musical director, Dr. Gower, edited a musical edition, with uncommon taste. A very eminent musician told me he did not find a weak tune in the book. The more one sings good tunes the more they are liked. The book therefore is all that is needed, both for Sunday school and for service.

In church we have the ordinary service, (choral as it is in our book), one Psalm, then the Sunday school lesson is read as the lesson, the children are catechised, the golden text repeated, if possible the Collect for the day, and some of the catechism. The offertory hymn comes next, then the Creed and versicles, a couple of collects, then a metrical Litany is sung, (the solo verse sung by a teacher), another special Sunday school collect; the blessing and the recessional hymn close the service, which occupies half an hour. Now, sir, it seems to me that this process satisfies every condition for which the Sunday school exists. And where this plan is in action it is found wonderfully satisfactory.

I found it used by Dr. Van De Water in St. Andrew's, Harlem, a month ago; it was a wet Sunday and yet there were nearly, if not quite, 1,000 children present, all being familiarized with the Church itself, and with the *ipsissima verba* of the service, which is a very great desideratum. This Vesper service gives opportunity for not a few regular parishioners who from one cause or another are unable to attend evening service.

H. MARTYN HART.

Denver, Col., Feb. 8th.

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34

MODERN CHURCH MUSIC.

To the Editor of The Living Church:

My unpremeditated words addressed to the Episcopalian Club of Massachusetts, have been so oddly misrepresented by the local press, from which perhaps you obtained your account of them, that I am sure you will allow me to point out that my "severe criticism" was aimed not at Mr. Clemson's interesting paper, but at certain faulty tendencies which I have no doubt exist on this side of the Atlantic, but of which I could only speak of from experience gained on the other side. I expressly said that my illustrations were drawn from choirs in England. I was only asked to speak after we had sat down to dinner, and I begged the indulgence of my hearers as having spent the last 19 years in Oxford and not in the States, and therefore as being unfitted to express the views of the American clergy on the subject of the "tendencies of modern Church Music." I do plead guilty to having used one strong expression, but this was given a much wider application by the reporters than by myself. What I said was "that if a certain one of the illustrations sung by the choir was a real example of the tendency of the compositions of the present day, that tendency was a vicious one," or words to that effect.

If you have farther space to grant me, I should like to add that for Mr. Clemson's conducting, and for the training of his choir, there can be no words but those of praise. The articulation of the words, the careful phrasing of the music, the admirable *crescendos* and *diminuendos*, and the correct management of the lower register of the boys' voices, would have done credit to any English cathedral choir.

May I add, too, that there was no real discussion after I sat down. The two gentlemen who spoke after me said nothing which expressed divergence of opinion either from Mr. Clemson or from myself.

WALTER J. WYON.

A CORRECTION.

To the Editor of The Living Church:

There appeared in your issue of Dec. 26th, under the caption of Massachusetts, an item concerning St. Luke's church, Chelsea, in which it was stated that a memorial window had been given, and will be placed over the altar. I happen to know that a beautiful memorial window of three lights was "placed over the altar" in St. Luke's church, a few years ago, while the Rev. Andrew Gray was rector, to the fragrant memory of a parishioner who had done much for the parish during her life, and in making her will did not overlook it. The inscription in the glass reads: "In memoriam, Jennie C., wife of Wm. G. Wheeler, M. D. Obit. Dec. 29, A. D. 1885."

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ALEXANDRIA, VA., Jan. 27, 1891.

T. Roberts Baker, Esq.:

My Dear Friend—I believe you are the sole proprietor and only manufacturer of MEADE & BAKER'S CARBOLIC MOUTH WASH, and I gladly avail myself of an opportunity to express the high opinion I entertain of it. For many years I have used it for myself and my family, and have derived the greatest benefit from its daily use. I cannot presume to judge of other preparations, but in my experience it has proved superior to any I have ever used. It has saved my teeth and prevented many a toothache; not only this, but it has invariably relieved any disease or pain in my gums caused by a cold. I consider it absolutely harmless, and positively preventive and curative. It is as clean and as cleansing as anything can be; so much so, that for the last two years, I have used it as a gargle, and have found it agreeable and beneficial in measurably controlling a cough which is very painful and exhaustive. I am really thankful to you for having provided this article, and I have recommended it in this country, and even in Europe, whenever I had an opportunity. Respectfully,

REV. CHARLES MINNIGERODE, D.D.

RICHMOND, VA., Jan. 31, 1891.

After a great deal of experience, I can endorse almost all that Dr. Minnigerode has said.

F. M. WHITTLE,
Bishop P. E. Church in Virginia.

I agree with Bishop Whittle.

EDITOR SOUTHERN CHURCHMAN.

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INJURIOUS HABITS.

From *Good Housekeeping.*

A GREAT deal may be done in the way of prevention of disease and other ailments, and the writer would take this opportunity to plead in a special way in behalf of some of the most abused organs of the body, and to ask that they be given a chance to do that for which nature intended and fitted them.

Ordinarily speaking, the lungs and the heart are both made of the right size for their purpose, and to shut off a considerable part of the work which they are normally capable of doing, is to interfere with the plan of nature, and this interference does not escape the penalty of the violation. It is simply the truth to say that a great many women, and a good many men, too, for that matter, are suffering tortures of mind and body, simply because they do not use their lungs.

As an illustration of what is meant, a description of a morning exercise for young and old, mature people as well as children, will give a starting point. On rising, rub the chest vigorously for a minute or two, on the front, sides, and back, till the body is in a little glow. Then, standing perfectly erect, with the shoulders thrown back as far as they will go without effort, inflate the lungs to their fullest capacity by taking a long, deep breath, letting the air search out and fill the remote cells, filling and expanding the chest. How grateful the sensation, and what a sense of strength and self-reliance the little act creates! Let the valve close, retaining the air for a few seconds, then let it pass out gradually, rest for a moment, and repeat the experiment several times. The process should be repeated several times during the day, to get the lungs in the best possible condition, and keep them so; but if only the morning exercise is taken, it is noticeable how marked a change will ensue within a month.

Now, if we notice the difference between lungs thus treated and those which for any reason are restricted by stays, lacing, or tight garments of any sort, the moral is obvious. Says a noted physician: "One of the great troubles with my lady patients is that they seldom or never, save in moments of intense emotion, use over a quarter of the capacity of their lungs in breathing. The consequence is that the lungs themselves are weak, how could they help being weak if thus neglected? But this is not the most serious effect. They are easily liable to disease, which they have not the strength of healthful lungs to resist; while they have not by any means done their part to purify and aerate the blood, which thus becomes weak and poor, manifesting its quality in pimples, blotches, and eruptions. Dosing is, therefore, resorted to, frequently adding other elements of trouble to the system, when in fact, all that is needed is to use the lungs vigorously, freely, just as they were made to use. But that is a very hard thing to get people to do, especially if they have to run counter to the dictates of fashion in order to get the benefit."

The good doctor added in his semi-medical way, that such blood as there was present in the system did not get a chance to do the best of which it was capable, inasmuch as the very lacing which prevented the lungs from working, also prevented the circulation, added to the work of the heart, and thus helped to wear out the human machinery much faster than it would otherwise wear. But it is not from tight lacing alone that men and women suffer in this injustice which they do the "department of the interior." Look at that man! He is "taking it easy." He is sitting in a chair made for that purpose. His heels are not "higher than his head," but nearly as high; his chest and abdomen are crowded into each other as much as his structure will allow; his spine is bent, and his body is twisted. He is a good illustration of the pointed remark of an English traveller in this country (it may have been Dickens), who affirmed that he never knew till he came to this country what the small of the back was made for, but found that Americans used it to sit upon! The gentleman referred to habitually suffers from impaired action of nearly all the vital organs of the body; he has dyspepsia and constipation, palpitation and other derangement of the heart, which he helps on by a free use of cigars, a torpid liver, and weak lungs. Yet there is no doubt that if he could be made to stand or sit erect while awake, and to occupy a proper position while sleeping, so that the organs of the body could have a chance to work as intended to, he would, within a few weeks, even, be a different man physically.

(*To be continued.*)

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